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# THE PHILOSOPHICAL JOURNAL

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T. G. NEWMAN,  
EDITOR.

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No. 14.

## THERE IS NO DEATH.

"They are not dead;" they are not sleeping,  
These dear ones gone beyond our sight;  
"The cold, cold grave is only keeping"  
The clay, forever freed from blight,  
Forever freed from pain and weeping.  
There is no death; the spirit loving  
Is still anear the lonely heart,  
Is still about the dear ones moving;  
Although unseen, they are still a part  
With us in all our earthly roving.  
There is no death; we are but sowing  
Terrestrial forms for those more fair;  
Celestial bodies ever going  
Unchecked to that serener sphere:  
Transcendent love forever flowing.  
There are no dead; the earth is keeping  
The dust alone; the soul is free,  
And will to us when we are weeping,  
On tender mission swiftly flee,  
And watch o'er us while we are sleeping.  
EMMA D. PITTS, Courtland, N.Y.

## BORDERLAND

### Seance with Mme. Montague

I had the pleasure of attending Mme. Montague's seance on Wednesday, Feb. 19. Both in her answers to questions and in her psychometrizing, Mme. was more than usually successful (which is saying a great deal), and the impression produced by several of her descriptions can only be described by the French use of the word "sensation."

While many of the written questions were of a purely personal nature, several of them were on much more abstruse subjects. All, however, were alike answered by Madame with a facility and a wealth of detail that never failed her. She was asked to explain the philosophy of prevision, and she instantly did so in a most enlightening manner. "Why are mediums mostly ladies?" was another question which received a ready reply and a reasonable explanation, and it was for a similar reason, Madame added, that inspirational speakers are mostly men. It will be seen, then, that the range of questions was a very wide one.

I will now refer to two of the psychometric readings. One of the articles chosen was a ring. "This," said Madame, "is a man's ring, with initials inscribed upon it. It imparts to me a feeling of strength, great strength, both physical and mental. It is in the power of the owner of this ring to do great things. He has ability and influence which will carry him to any position, and if he does not make a name for himself—well, he ought never to be forgiven." And afterwards, for about five minutes,

she gave a description of his qualities, among which she included, as his chief failing, a too great modesty. Having concluded the reading, she asked (as she always does) the owner of the article to claim it, and there stood up as presentable a specimen of a man as one could ever wish to see; a man of under 30, standing at least six feet two inches high, and broad in proportion; a veritable son of Anak. There could be no question as to where the idea of strength came from. Madame asked him if her description was correct. "If I were to admit that it is," he replied, "I should not be too modest."

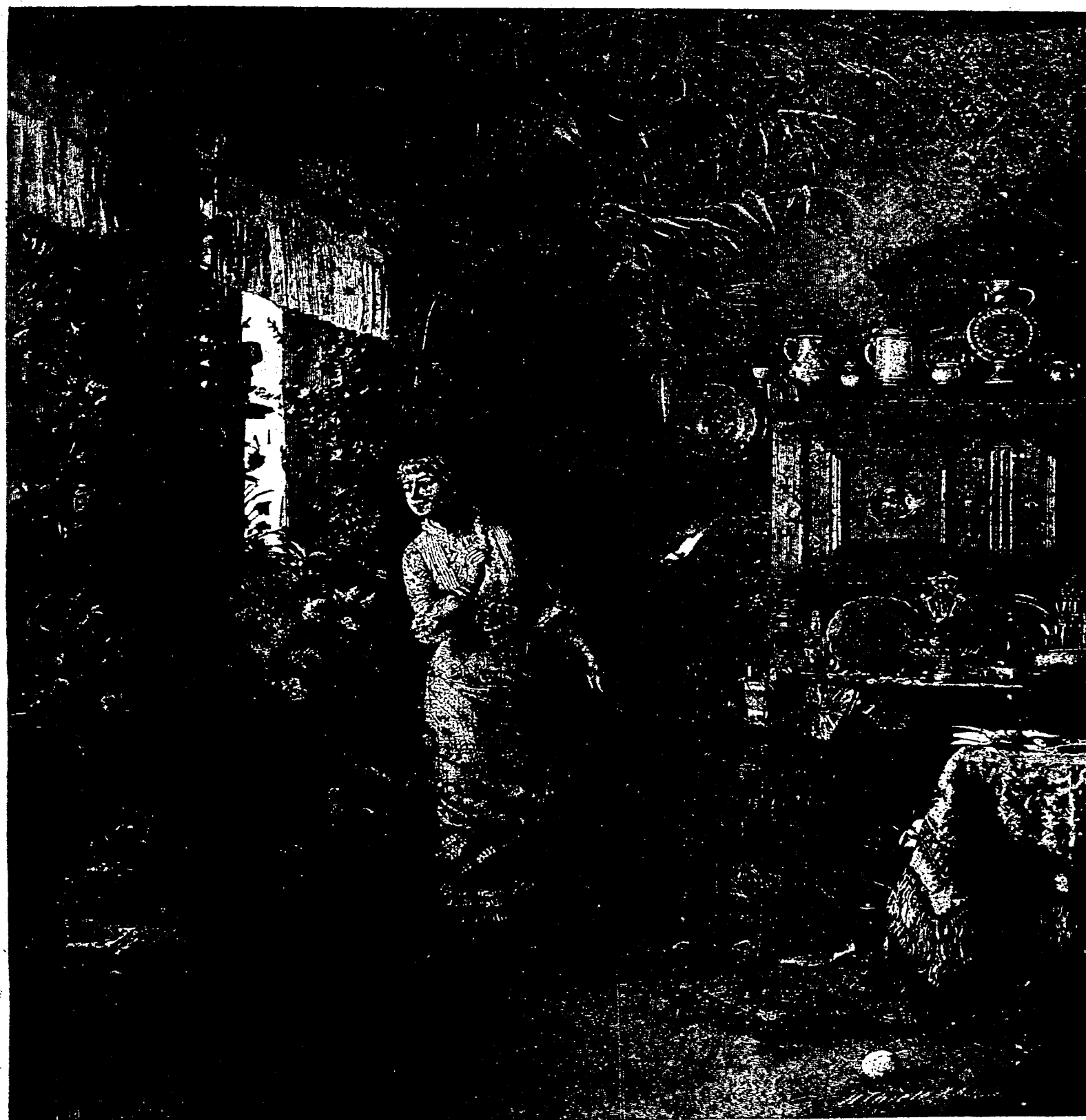
Another article chosen was a bunch of keys, and, holding it to her forehead, Madame said: "This bunch of keys belongs to a man whose home is not here, but a long way off. I do not mean abroad,

but a long way from London. He is a writer. I see him writing, writing, writing, throwing off sheet after sheet of paper which is written on one side only. He has not sufficient scope in the town in which he lives, but I see before me a change for him, and he will shortly remove to a wider sphere, where his work will be more appreciated." And again, for fully five minutes, she spoke of events that had happened in his past, and of his present surroundings, and of a spirit message which she was asked to deliver from a friend of his, a colleague, who had "passed over" to the other shore. "Who owns this?" at length she asked, and the owner arose. "Are you a writer?" she inquired. "I have a newspaper in a small town a long way from here," was the reply, and there was a ripple of laughter, for the description of a newspaper

man "writing, writing, writing, on one side only," was too ridiculously realistic to be other than mirth-provoking.

Altogether there were twelve readings, but I dare not trespass further by describing more, much as I would like to do so. I will only remark that those to which I have referred were by no means the only ones that were palpably true to life.

From what I have said, it will, I think, be realized that Mme. Montague's seances may rightly be described as psychical marvels, and they cannot fail to convince any candid inquirer of the reality of the surpassingly wonderful power which she possesses. I shall never forget my experience with her, and I feel sure that scores must have left her seances brighter, braver, better than before, and have derived from what she has so



Yes, He's Coming — I Hear his Footsteps.



encouragingly and sympathetically told them, consolation in the time of trial and fresh courage to face anew the battle of life, which so many find so hard. R.

#### BLESSINGS OF SPIRITUALISM.

It gives me much pleasure to testify to the truth of a remarkable experience. Several weeks ago some friends of mine, who have a family and live in the North, lost their child of ten years old in the following manner: The child simply disappeared from his home one day, leaving no trace whatever, just as though the earth had swallowed him up; and during two whole weeks his family, almost distracted with grief, ransacked the country in every direction, but in vain.

An accurate description of the child was given to the police in the neighboring towns and villages, with orders to search, but all to no avail, and the father concluded that the child was dead, probably drowned in one of the neighboring ponds or lakes. I was informed of our friends' distress and was impressed to consult a medium. I therefore visited Mme. Florence Montague, taking with me the letter containing the distressing news, this being the only object I possessed likely to serve as a point of contact.

After placing the letter to her brow, closing her eyes, and remaining a few moments in silence, Mme. Montague assured me that the child was alive and well; moreover, that he was being taken care of by nice people, having strayed from home, and in some strange manner lost his memory, and was unable to give an account of himself.

Mme. Montague advised that the loss of the child should be announced in the local papers, with a full description of him, which she felt sure would lead to the child's restoration almost immediately. I wrote directly to my friends and advised them strongly to advertise, as suggested by the medium. They followed the advice at once, with the result that the next day the family received a telegram from a gentleman in a neighboring village who had given the boy shelter, and had tenderly looked after him until he could learn who he was and where he came from, which knowledge he obtained by the notice in the paper. The boy is now happily at home, much to the joy of his friends. I am glad to give this testimony to the blessings of Spiritualism and the value of mediumship.—S., in *Light*, London, England.

#### Found a Purse of Gold.

Benjamin York, an old soldier of Monticello, N. Y., has suddenly become famous throughout Sullivan county, through the discovery of \$6,750. On Jan. 10, Mrs. M. C. Brand of New York, who has a country place near there, lost a gold purse containing \$6,750. Mrs. Brand valued the purse at \$300, and offered the \$6,750 to the person who should find and restore it to her.

One morning Ben York awoke with a start. He had dreamed that at a certain place in Main St., buried under a large snow drift, was Mrs. Brand's lost purse. Armed with a shovel he went to the place, and after an hour of hard work he uncovered the pocket-book.

#### Human Immortality.

DR. O. O. BURGESS.

The experiential fact that death ends all is commonly counterbalanced only by the belief that it does not.

And from such a standpoint it is not at all surprising that discussion of immortality should seem as profitless as it is interminable. But may we not now assert, with well-grounded reasons for the assertion, that the subject admits of discussion from a radically different standpoint?

The well-worn proposition that mind, the true ego, the human soul, is absolutely dependent upon physical function seems not only true in the light of what we know of the phenomena of death, but it also receives strong support in the fact of experience that mind, or, at least, all consciousness of its existence, may be utterly lost, in certain conditions of injury or disease, long before somatic death shall actually occur.

To controvert this proposition successfully it must be shown to be only apparently and not really true. And in what way can this showing be effectively made save by actual demonstration of continued spiritual existence after physical death? If such demonstrations be possible, it reverses the conditions of the discussion. The proposition of immortality becomes fact, while belief is relegated to possible question of the sufficiency of the proofs which establish that fact.

Have you ever seen proofs which you believe to be sufficient?

Here are a few pertinent scraps of evidence for consideration derived partly from personal as well as common experience, and partly from the published transactions of the Society for Psychical Research.

It should be remarked of this society that its painstaking, unbiased investigations and discussions are conducted by members of it who are eminently fitted for the task by education, experience, probity and judicial competency of the very highest order. Their object is to reach psychological truth at whatever cost to preconceived notions and opinions.

1. These volumes or proceedings contain a vast amount of carefully-sifted evidence, which, for our present purpose, may briefly be said to prove that sometimes while the normal consciousness is lost in sleep, the subliminal, or subconscious mind, may go out, to very great distances perhaps, and observe there, for example, the details of some striking occurrence, such as the violent death of a friend of the sleeper, which it duly reports to the waking consciousness, and the details of which become fully verified in the regular course of events.

Or, in reverie or dream, news of such a shocking occurrence is conveyed to one by means of a powerful mental impression, or by the actual apparition of the victim of it, who relates particulars of his death which are afterwards found to correspond perfectly as to time and detail with the actual facts.

Occurrences like these are here selected for our purpose, because they sufficiently evidence the fact that (a) normal faculties of mind may be exerted at a distance from the living brain, upon which they are supposed to be wholly dependent for activity of any kind; and (b) that mind may continue to exert its faculties after the brain which

had harbored it has ceased to functionate in death.

2. As is well known, the Society for Psychical Research has very judiciously and critically investigated the varied phenomena of Spiritualism, with the result that while much has been rejected as fraudulent or unreliable, some has been retained as unquestionably true. And upon none other than the spiritualistic theory can the production of such phenomena be satisfactorily explained. Then those employed by Professor Flournoy in his book, "From India to the Planet Mars," one might look in vain for abler arguments in favor of other (although really unknown) methods by which the force and intelligence necessary to spiritistic phenomena might be unconsciously employed by incarnate minds. The professor lays down and follows the admirable scientific maxim that nothing shall be accepted as occult or spiritistic which can possibly be explained in any other way. But this rule has its limit of application. Whenever the spiritistic theory becomes reasonable in comparison with other theories too unreasonable for belief, it is entitled to receive the preference.

It may now be justly claimed for psychic research that it has established human immortality as scientific fact, to stand as such until, if ever, further advance in knowledge shall modify or controvert it.

3. But there is another very large and rapidly enlarging class, comprising many who are earnest and intelligent observers, which is quite prepared to go further and declare, in face of the risks of hallucination, self-deception and deliberate fraud, that it is not only an every-day matter for identified spirits of the dead to communicate with the living in various ways, but that, under proper conditions, they may be actually seen and heard and conversed with by anybody and at any time.

Evidence like this, attested by thousands upon thousands of unimpeached witnesses and cumulating constantly, falls nothing short of a demonstration of the fact of immortality—thus placing it upon a basis so firm that the belief in utter annihilation in death can hardly disturb it with a single tremor of doubt.

Until recently it has seemed to the believer a desecration to subject his emotional hopes of immortality to the cold scrutiny of science. And to the scientist the study of premortuary dreams and apparitions and of ghosts and the hocus-pocus of Spiritualism has seemed unworthy of serious attention. But the times are changing, and all these matters now compel attention.—*San Francisco Bulletin*.

#### The Issue with Superstition.

J. P. COOKE.

What is superstition? Is it an attitude of the mind? There is, with some persons, a superstition about prayer. The reason, that crowning jewel of man's mind, is cast aside, as if it were a mere bauble. The reasonable man prays, trying to lift his thoughts up into the region of purer, more adequate thoughts, to commune with the spirit of light, peace and goodness, striving to soar into the tranquil regions of love and joy. The imperfect creature reaches up his thoughts toward the perfect being,

wishing to blend and mingle his intelligence with that which is divine. The superstitious man prays—thinking to get, by frequent asking, something that he could not get by deserving; thinking that his praise, his compliment or flattery will bring down to him a blessing which he is too idle or too ignorant to earn for himself.

To multiply prayers is considered meritorious by such persons. If misfortune comes, he looks on it as a judgment of God. He thinks he has offended the Deity. So he goes to the priest, takes the consecrated wafer, touches himself with holy water, and confesses his sins. He grovels in the dust; puts on garments of mourning. He makes no demand on his mind, his reason, his heart or conscience. He does not seek those he may have wronged to make amends to them, or to right any wrong that he is rationally aware of.

Some will remember that on the introduction of chloric ether, to assuage pain, the priests protested, on the ground that it was counteracting the divine providence in the administration of pain. It was thought to be flying in the face of divine punishment and discipline. As though a tooth-ache was a divine dispensation, instead of an inflamed or poorly-nourished nerve.

The common definition of superstition regards it as being identical with every unbiblical or unchristian faith. This is a definition that is exceedingly popular with Christians; but it never met with much favor, so far as I have heard, from the Jews, or the Buddhists, or Mohammedans, or any other member of the great religious families of the world.

Another definition describes superstition as being *excessive religion*. But who shall tell us what excessive religion is? What is excessive religion? For one may seem very inadequate religion for another. But this definition confounds things which are utterly unlike. Religion and superstition do not express different quantities of the same thing; they are different things.

Some insist that religion is the last refinement of superstition, and that superstition is the crude beginning of religion.

Religion is the worship and practice of goodness; the confession of the supreme value of divine thoughts and principles; as we believe. Some, again, tell us very positively that superstition is devil-worship; the culture of evil spirits by unholy arts; the resort of the low and the bestial in man to the wicked devices of magic—black magic; the worship of the unnatural or the preternatural.

But allowing all this to be superstition, it is plain that there is some superstition which is not this. This tells us what superstition sometimes is or may be, but not what it is by nature. The superstitious have a predominance of fear in their religion. It is the religion of terror; it is a low, servile, crouching, cringing spirit in the sight of Heaven.

The German philosopher, Kant, said: "Superstition is the habit of regarding nature and natural powers and influences as being subject to caprice, as unregulated by Law." In this view it is the submission of ignorance to arbitrary and external authority—the looking afar off to preternatural or supernatural powers for the help that can come only by natural means.

The best thinkers in the schools



of Phrenology consider superstition as the perverted use of the faculties of the moral department of mind. Spirituality, prescience, faith, the Inner Light, the intuitive powers of the mind, when perverted in action exhibit superstition, undue reliance on portents, with large cautiousness, the fear of ghosts, etc.

What is this "perverted action?" Is it not akin to other perversions, such as lust for love, or of passion for affection? the wrong use of powers that are good in themselves.

Friends, I could wish that we may get at the very essence of this matter, for it is not a mere question of criticism or of speculation. It is an issue of mental and spiritual life or death. The reasonable use of God-given powers and faculties or their degradation to the mental attitude of fear—of irrational terror, which involves an overshadowing influence of evil—a haunting presence, a malignant hypnotist, some incumbent bulk of dark, benighted mind. It may be of telluric, demonic or other force. It suggests a vast overseer watching a gang of slaves, a spy peering over the shoulder; a subtle inquisitor looking into the secrets of the mind.

Superstition, therefore, supposes powers of evil or a "prince of the powers of the air," who, like some huge "ward boss" of hell, must be coaxed, flattered, praised, appeased, in order that their good-will may be propitiated. That is superstition!

All this shows a lack of healthy confidence in the powers of virtue, good, truth, sincerity; in the rational constitution of the cosmos; in the grand principles that make for well-being.

A good man, of virtuous and helpful life, will, on his death-bed, send for a minister or priest to bring a little bread and a little wine, that by the virtue in its blessing he may make his peace with God. Not only the Catholic and Protestant priests do this, but even Unitarians, in some cases, will teach the "mystic efficacy" that inheres in the "elements."

What an insult is this to reason and reliance upon any principles of rectitude; upon the justice of God. By it the moral law is annulled. In esse it actually subverts all the principles of retribution, all the means by which men seek to earn character.

Such superstition as this is one of the most terrible vices of mankind; it always has been, is now, and to the end will be a deep-seated evil. Bad laws may be corrected and annulled, evil governments may be overturned, despots may be dethroned, tyrants may be killed; but superstition is in the blood, in the brain; it is a disease of the mind or a taint of the soul, and so it clouds all the sunlight and pollutes the air; it demoralizes all our conceptions of the justice and providence of God.

Just think of Americans only attending to business on their "lucky days!" Now, the evil of this in republican society is something unspeakable. In the old world, where all government, authority, knowledge, wisdom, culture, were in the hands of the few and confined to them, where the great masses had no influence in moulding society, it was bad enough; but here, where every man counts one, where every mind tells for something, every individual soul throws a certain weight

into the constitution of public opinion—it is absolutely essential that every mind should be bright; that every soul should be forecasting; that every will should stand upon its feet; that every man or woman should be in the fullest possession of all the rational powers.

Honesty, truth, integrity, are qualities difficult to get; and who will take the trouble to earn and own them, when, by a few words of assent, a few pater-nosters, a genuflection, by attendance or kneeling at an altar, or sprinkling with the water of baptism, the same or greater blessings can be drawn down. In this way men lose the fiber of the mind, the tone of the ethical will, and cheat themselves out of moral rewards. The insidious element of superstition creeps in and debauches them.

This is the Great Foe. Liberal religion opposes this, now and always. We who are called radicals are not opponents of religion; we fight in its behalf. We think, study, pray, meditate and work, in order that the world may have a religion, pure and sweet, free, rational, beneficent, spiritual in its essence; a religion that is friendly to all human institutions; that puts into man a high and holy hope; that gives him a beautiful and reasonable promise; that makes the sun warmer over his head, and the air sweeter for his breathing; which makes the free air of God known to him to be a holy spirit, as it circulates about him; a religion that gives him a tender and constant Providence in the benignity of Nature, and twines with flowers the iron law of necessity which runs through the affairs of the world.

### Destiny or Law.

ARTHUR F. MILTON.

It is undoubtedly a fact of Nature or her laws that we are governed or guided—often tried—in conformity with our relationship to these laws.

Whether law is intelligent or conscious, or whether our non-conformity inherits an individual effect of the laws' operation on or through our being—our life's course—may be accepted as a matter of taste.

Fact is, that we cannot go beyond the pale of what may be termed the "cause upon us," or destiny—strange as it may seem for a mere blind force to do, as some will have it, who "believe in science."

But if "science" it is, it does not alter the fact as stated; and proofs are not lacking to substantiate that which is termed "destiny." Many who have endeavored to enforce a more favorable circumstance than that assigned or permitted by this cause or law, have found themselves behind prison-bars for their efforts.

This does not, however, apologize for the more "fortunate" ones. The most fortunate in the end may be those foiled in the attempt to modify their sentence—the cause upon them.

The general dissent to this theory is made because we are mostly in the dark concerning the special reason of our trials.

Theology says it is "God's ways," but it is not believed because the theory of spirit-communion being forbidden, has been upset by facts to the contrary.

Now, man feels that he also has a right to know why he is tried.

Self-knowledge has been an aid to the truth of it and has satisfied many and resigned them to fate. But self-knowledge also has led to a higher and possibly better understanding of it—mostly, however, individually satisfactory—for through the study of self man becomes conscious of his weaknesses or passions, and can account for much through these.

He learns that they are in discord with nature, and nature reacts on him for a like effect; the bad effects being an endeavor of nature to round out the discordant forces or individualized laws in his composition—his constitution.

Now, there are discords that affect the spirit or mind, and those that affect the soul disagreeably, with like reactionary workings of nature on them.

Pain, suffering and trials are the penalties. A passion that pleases the body reacts for pain, if indulged out of harmony with law.

One that pleases the mind, as vanity, conceit, arrogance or false pride, will have results that neutralize their passion tendencies—selfishly exercised or indulged.

One that pleases the soul, or rules it, as prejudice, hatred, jealousy, etc., brings the law in conjunction with the soul in a manner that inherits misfortune or trials compatible with the force or influence of the evil.

Passivity and self-observation accurately points out the weak spots, and if they are physical, one may feel what theology calls "temptation." Combatting it by self-denial allays it. The continuance neutralizes the ill effect of nature, and brings it into harmony with itself, when the "temptation" ceases.

A desire to please the mind, as in vanity or conceit, is a like "temptation." Abnegation cures it.

Mental quarrels—an effect of uncurbed anger or hatred—belong to the soul trials and point where the discord lies. Resistance with a feeling of forgiveness or the desire to be peaceful is the method to neutralize soul discords.

But experience has taught us that submission to the cause upon us—fate—is good policy, though it may seem unjust at times. The theologian tells us to trust in God's mercy—have faith. It may be a comfort to many to do so, but whether we trust or not, the law takes its course, asks us no questions, makes no apologies, and remains consistent. Neither prayer nor imprecations can change it or modify it.

If we do right or endeavor to aid the law in its rounding-out process upon us, its severity can be modified by the attraction of higher spirits coming *en rapport* with the conditions we afford them; otherwise not.

Thus it is policy after all to be good—that is, to be passive, patient and persevering in our desire to advance.

As a rule, the discord or evil wants to come out where it was injected—at least, that is where we feel the action of nature when it is pressing out an incongruity or endeavoring to spiritualize it again in conformity with spirit or the positive side of life or existence—law—God, or whatever it pleases the reader to term it.

But certain it is, that we cannot escape our destiny, and the wise may take this view of it.

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Right Shoulder	Taurus	Earth	Apr 19 to May 20
Left Shoulder	Gemini	Air	May 20 to Jun 21
Right Arm	Cancer	Water	Jun 21 to Jul 22
Left Arm	Leo	Fire	Jul 22 to Aug 23
Right Hip	Virgo	Earth	Aug 23 to Sep 23
Left Hip	Libra	Air	Sep 23 to Oct 23
Right Leg	Scorpio	Water	Oct 23 to Nov 22
Left Leg	Sagittarius	Fire	Nov 22 to Dec 21
Feet	Capricorn	Earth	Dec 21 to Jan 20
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SAN FRANCISCO, APRIL 5, 1902.

**Miss Abby A. Judson, Arlington, N. J.**, well known to our readers as an author on spiritual subjects, on account of the loss of her sight will be unable to continue her writing. Her many friends throughout the world will be sorry to learn of this and will no doubt send their best and strongest thoughts to her.

**A Wireless Telephone** has just been invented by Col. F. P. Cobham, Jamestown, N. Y., and is the latest invention. The inventor thus describes it in part: "The ether in the atmosphere is used for transmission on the well-known Hertz wave theory. When a person takes down the receiver of the telephone, a spring makes a contact with the transmitter, causing currents to flow through the Ruhmkroff coil into the atmosphere. The sound waves travel and will ring other instruments attuned. This attuning is done in the central office by 'hello' girls, just as it is done now. The advantage of the thing is, of course, its inexpensiveness, as it does away with all wires."

**On Easter Sunday** a destructive tornado near Pittsburg, Pa., caused the collapse of four churches, the roofs crashed down upon the ministers and people, causing not only the destruction of property, but injuring hundreds, and killing several persons. To show the fallacy of the oft-repeated assertion that such things are judgments sent by God, the churches seem to have been the point of attack. Of course, if these buildings had been Spiritualist temples instead of Presbyterian churches, the cry might have been heard, but as it is, the shoe is on

the other foot. Is it, therefore, not high time to outgrow such foolish notions and false theory?

## A Religious Earthquake.

Heresy hunting and trials for heresy abound everywhere. The churches are honey-combed with it. The creeds are dead, practically, or at least are a dead-letter, without weight, power or influence. Scientific research and free criticism, coupled with a desire to know the truth on all subjects, have nullified all the dogmas of past ages, and destroyed the power of priestcraft. All the churches feel the effect of heresy in pulpit and pews—and their brainiest and most thoughtful ministers refuse to be linked to the dead past by exploded dogmas and obsolete doctrines. Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, and other minor bodies, are rent with dissension about amended creeds and revised doctrinal statements. Liberal thought is permeating the whole world.

## Insulting Fanaticism.

Bigotry and prejudice are no doubt the cause of an outrageous decision in the Pennsylvania court, relative to the McIlroy will case. It has been in litigation since 1897 and was decided on March 11. The will was set aside because it granted the First Association of Spiritualists of Philadelphia a bequest of \$30,000 to build a Temple for Spiritualists to be called McIlroy Hall.

The will was made almost 20 years before the transition of Mr. McIlroy and was reaffirmed five times during that period. The jury decided that because Mr. McIlroy had been in communication with so-called spirits before, at the time and after the making of the will, that it was safe to conclude that he was insane and incapable of making a will. They, however, admitted that in every other particular he was thoroughly reliable and a good man.

Such an outrageous decision is an insult to the intelligence of millions of Spiritualists and other people in these United States, and the case ought to be appealed to the United States Court, and every effort made to have the decision reversed. Bigotry and dogmatism could hardly ask any more than that which has been done by the stupidity of 12 men who evidently let their prejudice run away with their judgment, in this case.

**Vaccination** caused lock-jaw and death on Feb. 12, 1902, in Minneapolis, Minn. Four weeks before that time R. H. Smith, age 36, was vaccinated, and the wound proved fatal. This is another proof that "vaccination is a curse" and to compel persons to be poisoned thus to prevent small-pox is a crime against society and a

tyranny too grievous to be tolerated in any civilized country. Vaccination must go.

## Power of Thought.

Charles J. Anderson, the "boy orator," (as he is often called) in an address at Woodman Hall, Oakland, on March 23, on "What Spiritualism Means to Humanity," said that the thought of one human being will unconsciously affect the thought of his fellows. He says:

If a man's ideals are noble, his life an inspiration and his mind clean, that man will unwittingly affect the moral status of the beings with whom he is brought into contact. They will feel the best that is in them rising to meet his nobleness and his inspiration. So if a man is ignoble, base and unclean morally and intellectually, he will affect those with whom he speaks and with whom he lives. This would show that humanity is affected by thought spoken or unspoken; that poetry has its power, music its witcheries and oratory its inspiration, simply because it is thought which meets thought.

If this, then, is true, if human beings are affected by other human beings, is it not possible that those who have gone can affect us? That they will come to human aid, and that they also are molding and building up our souls? The soul of John Jones departed is the same that we knew here. It has its endeavors and its trials and it pursues its course as it did in physical life. Why, then, should we think it improbable that John Jones' soul is with us to-night? Why should we not attract him to us if we are on the same line of thought that he is, and if we are striving for the noble end, will he not aid us? If we are going to utter corrupt ideas will not a dark spirit be with us? We believe that such is Spiritualism, and this is what it means to humanity.

**Spirit Bismarck** is reported in the Paris journal, *Le Spiritualisme Moderne*, to have given some sensible advice to the German Emperor through a private medium in that city on Feb. 15, after the press has published that His Majesty intended to suppress Spiritualism and Christian Science in Berlin, and before the arrest of Frau A. Rothe, the flower medium, by the police. He said:

Your Majesty, the spirits come to salute you. The old Iron Chancellor comes to challenge you. In the past it has been a life and death struggle between us. So let it continue. Yes, I come to warn you as I have warned you always. Your years are numbered. Strive to satisfy the people. They desire liberty; grant them at least liberty of conscience. I counsel you, sire, to leave the spirits alone. He who believes in a future life and the possibility of intercourse with us should be encouraged and not persecuted. VON BISMARCK.

**F. A. Wiggan**, an inspirational speaker and author, has just entered upon his fourth year as pastor of the Boston Spiritualist Temple Society and is doing a good work there.

## The Power of Will.

The following extracts are from "More Glimpses of the World Unseen," by the late Rev. F. G. Lee, in *Light*, London, England:

A correspondent of the *Times* newspaper..... relates what he himself witnessed on the part of these Magi or jugglers, when quartered at Attock in 1861: After placing some card-board figures on a cloth spread on the bare floor of the mess-room, the juggler engaged began to play upon a rude reed instrument. In a moment up jumped the figures and commenced dancing in time with the music. This dance was quaint, orderly and intricate, but performed with the greatest regularity and art. A particular motion of the juggler's right hand made all the figures cease moving and suddenly fall down.

Another performance was of the following character: The juggler placed a rupee at one corner of the mess-table, and the signet-ring of one of the officers witnessing the acts done, at the opposite corner. Upon the music being recommenced, the ring, as it is said, "wobbled across the table, clawed the rupee, and carried the prize back to its own corner, as a spider would a fly."

The foregoing give rise to interesting speculations as to the occult power of sound, produced either by spoken words or by chanting. Of this Mrs. Besant writes in "The Building of the Kosmos":

"The power of sound has been recognized in the Sacred Word; in that word lie all potencies. . . . Here comes in this great preserving power of Sound; so that whenever that life is in danger, this Sound may protect; whenever that life is threatened by visible menace, that murmur of the muttered mantra may come between it and the danger, making around it waves of harmony, from which every evil thing shall be thrown back by the force of the vibrations."

Then, again, it is interesting to note how jealously the Roman and Anglican churches adhere to many hymn-tunes, inflections, and chants, many of them of great antiquity; in fact, it is said that what are known as the Gregorian Chants are really of Mosiac origin.

HERBERT F. W. HEWLETT.

## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**BEYOND THE VAIL**, a sequel to "Rending the Vail," by Jabez Hunt Nixon. 500 pp. Price, \$2.00. Kansas City, Mo.: Hudson-Kimberley Publishing Co. For sale at this office.

This book contains narrations and illustrations of spirit experiences, spoken, written, and made by full-form visible materializations, setting up a scientific and personal verification of "what we shall be," and of a code of ethics requisite to the most speedy realization of the highest and purest felicity attainable in the future life.

**EROS AND PSYCHE**. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.



**The Psychic Therapeutic Journal** is the title of a monthly periodical published by the London Psychic Society at Trafalgar Buildings, Charing Cross, W.C. London, England, at \$1.00 per year. Each issue contains 8 large quarto pages.

**Rosa Alchemica** is the name of a French monthly now in its seventh year. It is published at Bodin, 43 Quai des Grands-Augustins, Paris, France. It is devoted to Astrology, Magic, Psychic Science, Graphology, etc., and edited by F. Jollivet Castellet.

**Profitable Ideas** is the new name of the monthly heretofore published by Ernest Loomis. Inwood-on-the-Hudson, N. Y., and called *Heart Culture*. It is a vast improvement over the former monthly. It aims to show how to be successful, how to develop "the man who can." The editor says: "If you want money, health, happiness, knowledge, wisdom, inspiration and power, venture \$1.50 for a year's subscription and watch the result."

**The Clairvoyant** is a new monthly edited by Mary Frances Beetz, Kalispell, Mont., at \$1.00 per year. It is devoted to Magnetism, Spiritualism, Suggestion and Vegetarianism.

Chief among the attractive features of the *Easter Ladies' Home Journal* is the opening installment of Helen Keller's own story of her life. There is a delightfully personal article about "The President's Daughter." Neltje Blanchan tells "Why the Birds Come and Go." The illustrations are beautiful and numerous; the departments interesting and helpful. Curtis Publishing Co., Philadelphia. 10c.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

#### More Arrests at Los Angeles

Benson Elliott, a magnetic healer, was arrested on March 24. His trial came before Justice Morgan, who ruled that scratching a back and putting feet into hot water was no part of medical treatment, and that a woman had a right to pay a dollar for that if she wished. So the case was dismissed.

Dr. S. W. Richmond, 712 North Bunker Hill Ave., was also arrested on March 24 charged with giving a prescription. This lady claimed to have rheumatism. After two treatments she declared herself healed, and highly complimented the method. Then she said: "Doctor, I have heard that people can rub something on which will keep away rheumatism, if one be exposed to dampness; can you tell me what it is?" He replied that a gentleman in an adjoining room had a recipe he claimed was good for such purpose, and if she desired he would get it. So he went to the next room and brought her the written recipe. His trial is to occur on April 3 before Justice Morgan. Dr. Richmond is one of the officers of the Truth-Seekers' Society.

Several electricians are also under arrest. COR.

#### THE ANNIVERSARY.

The Celebration of the 54th anniversary of Modern Spiritualism was held at Woodman Hall, Oakland, last Sunday by the Temple Association. The afternoon program was as follows:

Overture, Pedersen's Ideal Mandolin and Guitar Quartet; song, "When the Mists Have Cleared Away," by the audience; address of welcome, Chas. F. Van Luven; duet, Mrs. Dio Renne and Nita; original poem, Mrs. F. A. Logan; recitation, Miss Lavinia Chapman; messages, Mrs. A. Smith; inspiration, Mr. M. L. Carter; messages, Miss V. Sundberg; inspirational poem, "Nita," selection, Ideal Quartet; inspiration, Horace Clark; character readings, Mrs. Dio Renne; address, Prof. E. W. Allen; selection, Ideal Quartet.

At 7:30 p.m.—Overture, Ideal Trio; song, "America," by the audience; lecture, Chas. J. Anderson; selection, Ideal Trio; messages, Mrs. W. Wier; messages, Mrs. C. Riesenweber; selection, Ideal Trio; psychic demonstrations, Chas. J. Anderson; messages, Mrs. A. Smith.

The banquet feasted 200 people with sandwiches, coffee, cake, ice cream and fruit. All who attended the afternoon session were invited to the banquet.

The address of the evening by Chas. J. Anderson was an eloquent tribute to the broadening effect of Spiritualism upon all religious denominations, and the emancipation of the world from the tyranny of ignorance and superstition.

CHAS. F. VAN LUVEN.

#### Anniversary at San Jose.

The Spiritual Union Society held an anniversary celebration last Sunday in Sleeper Hall. Joseph Murray presided during the forenoon; Mrs. Cowell giving the opening address, which was full of interest and enthusiasm. Mrs. Bigelow made a few suitable remarks and read a selection. A letter from Dr. Muehlenbruch was read containing words of greeting. Short addresses were then made by Mrs. Hambly, H. Taylor and H. H. Nichols. Mrs. Truth presided at the piano.

During the intermission nearly all remained, having brought lunch with them, and the Ladies' Aid Society served tea and coffee, and a very sociable time was spent.

In the afternoon Mr. Vinter gave an address reviewing the history of Spiritualism; Mrs. Geo. Roberts described a vision which she had, illustrating Spiritualism in its growth, past, present and future. Short addresses followed by Mrs. Nelson of Oakland, Mrs. Marcen and W. D. J. Hambly. Mrs. Flint presided at the piano.

In the evening Mr. Vinter presided. After singing by the audience Mrs. H. L. Bigelow read an anniversary poem and Mrs. S. Cowell followed with spirit messages to the full satisfaction of a large audience.

On Saturday evening Mrs. Cowell gave a seance for the benefit of the Ladies' Aid Society, for which she receives the cordial thanks of all the members. She is an earnest and effective worker, and we are sorry that she will be unable to be with us again for some time on account of having engaged to hold meetings in Oakland. MRS. H. L. BIGELOW.

#### Anniversary at San Bernardino.

The 54th anniversary exercises of the Spiritualist Society consisted of a basket lunch at noon, at which over 75 sat down to tables well laden with good things.

Many old members came from Redlands, Riverside, Colton and Rialto to unite with former associates.

At 2:30 President Boyd called all to order, and after marching in through the hall, 26 children in charge of Miss Williams sang "The Birds Were Singing," which was encored. Duet, with accordion and piano. J. L. Dryden, late of San Diego, who is to be the next speaker for this society, gave an inspiring invocation. Short addresses by Pres. Boyd, Mrs. Marchant, Mrs. Howe and Col. Dryden, intercepted by the Guitar Clubs of Colton and also one from Redlands. The quartet of the Society rendered "Only a Thin Veil Between us" and "They are Calling us."

A collection was taken towards the Defense Fund of the Chesbro case. After an earnest appeal from Mrs. Howe and Mr. Boyd, the meeting closed with messages by Miss Maggie Potter of Riverside and Mrs. Howe of Boston, Mass. Evening meeting—Quartet singing, lecture, and psychometric readings by Mrs. Howe. M. A.

#### The Shrine of Silence,

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(MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.)

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Spiritual Institute. Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F. Cal. Phone, Church 680

Mrs. Eberhardt, 3250 22nd Street. Circle Tues., Thurs. and Sun. eves. Phone Blue 954.

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Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

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Mrs. Sophia B. Seip, psychometrist and clairvoyant, 251 8th St., Oakland, Read. daily.

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Come, leave the valley of Doubt and Fear  
And enjoy the vision prepared for thee.

The turbulent stream of life below  
Flows on toward the raging sea,  
Where many a wreck is floating about,  
A menace to you and me.

There are flowers below that are fragrant and bright  
With colors of varied hue;  
There are friends down there to lead us aright.

Who are always kind and true.  
But the flowers at last will wither and die.

And bright green grass turn brown,  
And man in his vigor of physical strength,  
Like mighty oaks go down.

But up above on the Spiritual Alps,  
Far above from the human stream,  
Are angel helpers with hands outstretched,  
Robed in garments of silvery sheen.

Thanks to the angelic powers  
That dwell in peace and love;  
Thanks to those on the earth plane  
Who help to lead above.

Above the strife and turmoil  
Of earth and its darkened tide,  
Up the mountains of Peace and Gladness  
To the plains of Heaven wide.

Courage and hope are all you need  
To find this heavenly rest,  
For the angels who come to succor you  
Are the ones you loved the best.

Edw. F. Corb, Los Angeles, Cal.



The Editor is not responsible for the opinions of correspondents.

## Letter from San Bernardino.

## TO THE EDITOR:

The San Bernardino Society of Spiritualists holds a meeting every Sunday afternoon in the building owned by them, and which is the oldest building in this part of the country which is dedicated to the cause of Spiritualism. Although small in number, this society has among its members the material of which heroic workers are made.

On Sunday, March 9, Mr. Howe of Boston served as medium and Mrs. E. W. Marchant as lecturer. March 16, Mrs. Howe lectured both afternoon and evening, following each lecture with messages fully understood. On March 23, lecture by Col. J. L. Dryden; messages by Mrs. Howe.

On March 30, the 54th anniversary of Modern Spiritualism will be observed by election of officers, followed by a basket lunch, after which there will be a musical and literary entertainment, with addresses and messages by the workers present.

This society has two able lecturers in the persons of Mrs. Ella W. Marchant and Col. J. L. Dryden, and the local test medium is Mrs. Eva Smith, doing a good work in her own quiet way. Three of the early pioneers of this town and Spiritualists of many years, have passed over since January—Mrs. Letticia M. Mecham, 70 years; John D. Potter, 75 years; Henry Goodwill, 84 years, (services conducted by Mrs. Marchant); also Mrs. Mary Jane Potter of Riverside, 65 years, mother of one of our young mediums; Miss Maggie Potter. Our sympathy is extended to her in her bereavement. Col. J. L. Dryden and Mrs. Ella Marchant officiated. Secretary.

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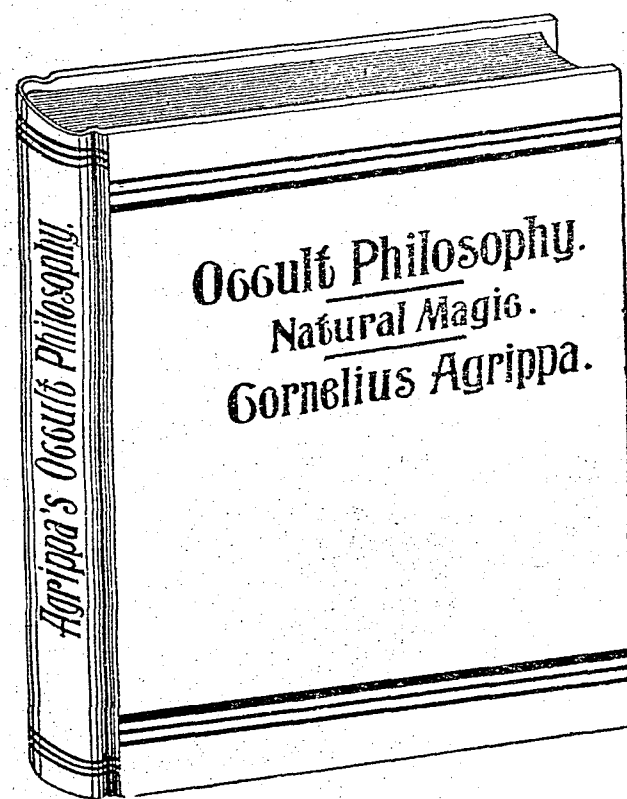
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**Mrs. R. Cowen** on Sunday, April 6, will open Loring Hall, on 11th St., between Washington and Clay Sts., Oakland. Among others who will take part will be Mr. and Mrs. Geo. Campbell of British Columbia. Mrs. Handle and the Handle Bros. will furnish music. Miss Maud E. Campbell will sing a solo. These Sunday meetings will be continued until further notice at 7:30 p.m.

**The Monthly Party** of the Ladies' Spiritual Aid Society took place on Friday of last week, and was the last Party to be held at Occidental Hall. This Society has removed to the Whitney Hall, 1164 O'Farrell St., where all future meetings will be held until further notice. The Monthly Party in Occidental Hall was a Sheet and Pillow-case one, and was a very great success, causing much amusement and pleasure.

**The Meeting** on Wednesday evening at Unity Hall, 856 1/2 Isabella St., Oakland, was interesting. Dr. Palinbaum became entranced and gave tests and delineated characters for several. Mrs. Amanda Smith also gave tests and Mrs. Drake spoke to the children and made all happy. Mr. Preston closed the services by an invocation.

DR. A. L. ASTOR, Sec.

**The Hermetic Brotherhood.**—At the open meeting Thursday evening, at 509 Van Ness Ave., an address was given on Alchemy by Amos Johnson. The subject was handled in a scholarly manner. Music and literary exercises introduced the lecture.

WELD, Scribe.

**The Sunflower League** will hold its next meeting on April 3 at the hall of Mrs. Whitney, 1164 O'Farrell St. At the close of the business meeting there will be a social entertainment. It is earnestly requested that all members will attend this meeting, as business of importance is to be presented. All friends are cordially invited to attend and become interested.

J. SHAW GILLESPIE, Pres.  
E. K. HEAD, Sec.

**The Headquarters** of the State Spiritualists' Association has been changed to Room 13, West Corridor, fifth floor, 305 Larkin St., San Francisco, where all our friends are welcome to the reading-room and library.

W. T. JONES, Sec.

## The Fifty-fourth Anniversary.

The Spiritualists of California rallied last Sunday to the invitation of the Sunflower League, and celebrated the natal day of Modern Spiritualism, in Odd Fellows' Hall, San Francisco, with an enthusiasm worthy of the Cause.

The spacious parlors were filled to overflowing in the morning, in a conference meeting, under the leadership of the eloquent speaker and medium, Mrs. Sarah Seal. Spiritualists from Boston, New York and Chicago, as well as from Pacific Coast cities, participated.

The afternoon meeting began at 1 o'clock and closed at 4:30. This meeting was conducted by J. Shaw Gillespie, President of the League.

The overture by Prof. Richard Young and Mrs. A. S. Norton was followed by musical and literary exercises by the children of the Mission Lyceum under the direction of Conductor W. T. Jones. Eloquent addresses were made by Pres. Gillespie, Thos. G. Newman, Chas. J. Anderson, Dr. Geo. D. Keeler and Alfred L. Gough.

Mrs. Sarah Seal performed the public ceremony of ordination for Mrs. Sadie Eberhardt, presenting her certificate in the name of the California State Spiritualists' Association.

Mrs. Eberhardt, Miss Dora Dixon and Mrs. G. W. Shriner gave spirit messages.

The evening meeting began at 7:30 with an instrumental selection by Mrs. A. S. Norton. Mr. M. S. Norton, President of the State Association, presided and introduced Mr. J. Shaw Gillespie, who rendered a vocal solo in a pleasing manner. Mrs. Anna L. Gillespie followed with a stirring anniversary address. Mrs. Anne Best gave a vocal selection, accompanied by Mr. Best in a violin obligato.

The Golden Gate Mandolin Club gave a pleasing number and responded to an encore.

Mr. Edward K. Earle and Mrs. J. J. Whitney spent a very profitable and pleasant hour in the interpretation of messages from spirits to mortals. Mrs. R. S. Lillie delivered the closing address in her eloquent and forceful manner, followed by an improvised poem, from words given by the audience. President Gillespie closed the meeting with kindly words of gratitude to all who had contributed to the success of one of the best celebrations ever held in California.

The beautiful Odd Fellows' Hall was artistically decorated with bunting and palms, interspersed with calla and Easter lilies.

The Committee of Arrangements, to whom much credit is due, consisted of: Mrs. Jennie Robinson, Mrs. Anna L. Gillespie, Mrs. Sarah J. Starks, Mrs. J. J. Whitney and M. S. Norton.

And thus we passed another milestone, marking progress on the King's Highway of Spiritual Truth.

**Mr. Harvey W. Richardson**, vice-president of the New York State Spiritualist Association and ex-member of the National Association, accompanied by his wife, have been spending a few days in San Francisco. They attended the anniversary celebration here last Sunday and expressed themselves as highly pleased with the harmony and enthusiasm which prevailed.

Mr. and Mrs. J. J. Whitney gave a reception party to Mr. and Mrs. Richardson last Tuesday evening at their spacious residence, 1164 O'Farrell St., San Francisco. A large number of representative Spiritualists were present and spent a pleasant evening.

**Dr. Carey** will lecture at the parlors of Mrs. Bell, 526 Eddy St., Tuesday evening, April 8; subject—"The Twelve Signs of the Zodiac and Their Relation to the Twelve Cell-Salts of the Human Organism." Dr. Carey's office is at 776 Geary St., where he will remain until April 20.

**The Mission Lyceum.**—The entertainment given on Thursday evening of last week was well attended and in every way enjoyable. The following numbers were rendered: Recitation, Etta Werner; song, Edith Norton; recitation, Frankie Close; song, Mabel Pfeiffer; recitation, Miss Zena York. Mr. Cole and Mrs. Norton furnished excellent music for dancing.

MISS VERNIE CLOSE, Chairman Com.

**Mrs. Scott-Briggs**, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

**The Phenomena** were well represented in San Francisco last Sunday. At 605 McAllister St., after Mrs. Seal's lecture, Mme. Young gave many psychometric readings and spirit messages.

# A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



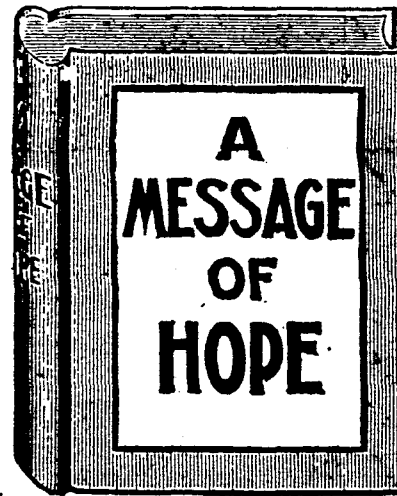
J. M. PEEBLES, M.D., M.A.

able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Salinas, Wash., who was completely cured of catarrh sends a thousand thanks and says: "I am almost the only person around here free of this dreaded disease." Harry McGure of Pittsburg, Pa., corner Fifteenth and Dingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Methuen, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. At a last chance I wrote for your free circulars and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

## FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for the circular, your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. \_\_\_\_\_ Battle Creek, Mich.



**The Mastery of Pain** was the theme of Henry Harrison Brown's address at Odd Fellows' Building last Sunday evening. He illustrated his lecture with four excellent hypnotic subjects and also persons from the audience. He demonstrated that we need not feel pain unless willing to do so. This fact carries with it the mastery of disease and death. This mastery means that the spiritual faculties will ultimately triumph over all the physical, so that man will live consciously as Spirit here and now, and the conditions now separated in thought as the two worlds will be one only, and persons will live in both at once. This is to him the significance of the hypnotic phenomena of removing sensation by Suggestion.

Next Sunday evening he will speak upon "Belief," and invites the public, as the lecture is free.

**The 54th Anniversary** of Modern Spiritualism will be celebrated by the Union Society at Fraternal Hall, Oakland, Sunday, April 6, at 2 and 7:30. The afternoon program will include Mrs. Gillespie, Mrs. Lillie, Thomas G. Newman (editor PHILOSOPHICAL JOURNAL), Dr. Ravlin, Mrs. Eberhardt and Mrs. Shriner.

In the evening the list of speakers and mediums will include Mrs. Drake, Dr. H. W. Anderson, M. S. Norton, Mrs. Griffin, Miss Dixon and Mrs. Gillingham; W. T. Jones will sing "The Old Musician and his Harp" [by special request] and Miss Dixon will be ordained as a minister of the Gospel of Spiritualism. Friends are requested to bring flowers Saturday afternoon or Sunday morning. Sec.

All the Magazines and Periodicals supplied at regular rates, either by the week, month or year.

## Societies and Meetings

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 3 o'clock. All are invited. Take the Elevator.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2181 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free, 2 & 8 p.m., spirit messages by local mediums. 10c.

**Telephone.**—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.



EVERY SATURDAY.

# THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 39. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 12, 1902.

1429 Market-st. No. 15.  
Between 10 & 11th-Sts.

## COULD I.

Could I but leave some written word  
That friends would prize when I am  
gone,  
Some thought by which the soul is  
stirred,  
Or even some sweet little song,  
I'd haste and write without delay;  
To us there is no promise given;  
This spark of life on earth to-day,  
May on the morrow shine in heaven.  
Then let's improve each shining hour  
And lend a hand to those in need;  
The tempter's voice will lose its power  
If we the highest light will heed.  
Then open the windows of the soul  
And let the light come pouring in;  
'Tis not for part, but for the whole,  
And it will joy and comfort bring.  
Then shed abroad the love you have  
And daily thus increase your store;  
The more you give, the more you'll have,  
For giving but makes room for more.  
G. W. SANFORD, Verdugo, Cal.

## BORDERLAND.

### A Case of Telepathy.

C. H. GREEN.

My sister, Mrs. J. St. G. Honner, of North Redwood Falls, Minn., was on a visit at father's home about the year 1877. She sat opposite to me at the dinner table, talking very cheerfully about persons here.

Suddenly the tears came to her eyes, and putting her hand to her breast, she said: "Oh, my heart will break; my child is in distress and calls for me at home." My father sprang for medicine. I took her by the arm and walked out to the garden. She said: "Is it my babe?" I said: "No; it's your second son who is sick and calls you. He will be better when you hear from home."

This was on Sunday, and on Wednesday a letter came from Mr. Honner. At the moment this call for mother came, Mr. Honner had gone to Redwood Falls for a doctor. The boy, who was left with a hired girl, feared the results would be fatal, and he perhaps would not see his mother again, and he was in mental anguish.

I was driving through the hills south of Andover, South Dakota, about the year 1881, when suddenly a cold wave struck with such force that I pulled my horse to a stop. This came: "Your sister Antoinette (Mrs. Honner) is in great distress at her home. If you ever want to see her again, you must not go home without calling on her." I was in Dakota on business and had no thought of returning by Redwood Falls. My daughter had been teaching school in

Dakota for some years. I was driving from my son's, west of the hills, to where she had been teaching, east of the hills, some 15 miles distant; 7 miles was through gulches and hills unsettled and no road.

I found that she was in Iowa at Harland, Shelby county. I wrote her to return as soon as possible, and the next Saturday we were at North Redwood. I never was there before, and as soon as I saw the house I knew I had seen it as plainly and as perfectly when my sister was at my place in Wisconsin ten years before. I found that at the moment I received the sense of terrible distress in Dakota, she had been stricken and fell unconscious to the ground, being alone in the garden near the house.

At the time that I was there (one week) she felt so much better that she sat in a chair for an hour each day. It was the last time I saw her in the body.

Two years later, residing on my farm six miles northwest of this village, I was awakened about 9 o'clock by my sister's spirit. She was sitting at the dinner-table conversing cheerfully with her daughter. Suddenly her head fell to the table; she was dead; another stroke of paralysis. She had a cheerful and heavenly countenance. When she awoke me I aroused my wife and told her that my sister Antoinette

was there and that she had made her transition into the spirit-land. That evening I wrote to her daughter. After writing it I saw that it was in my sister's own handwriting. My wife had put on the table my sister's last letter. I had put the letter down that I had written and asked for one of her letters. My wife came and picked it up and said: "Here is one of your sister's letters." I asked if she was sure. She answered: "Yes"; that no one could deceive her on that hand. I posted the letter, showing it to the post-mistress and others, telling how I came to write it. One of my neighbors had been to Doylestown, where we get our mail, and heard of my sister's death.

### Heard his Mother Call.

In company with a German friend not long since, he told me that some years ago he was suddenly awakened during the night, and, crying, told his wife that his mother was dead in Germany. His good wife tried to quiet him, saying that he was dreaming, but he refused to be satisfied, stating that his mother was dead; that she had called his name twice. In due time a letter reached them saying that his mother had died at that time in Germany, and those who stood by her bedside said she called his name twice before she died.

His good wife told me that as she stood by the side of her mother's grave, while the coffin was being lowered into its last resting-place, she felt as though her heart would break, and that she could not give up her mother. In this state of mind she prayed for comfort and help, and she immediately saw her mother's face near her clothed with angelic loveliness that no tongue could describe.

When dying information can be transmitted across the ocean, and words spoken in Germany by a person can be heard in America, can we not hope to communicate with our distant friends while in health?

When the laws of communication are better understood, we may look on death from a more cheerful standpoint. The celebration of success in business and marriage are legitimate, but the release of a soul from bondage through the gateway of death should be attended with greater feeling of cheerfulness. This happiness is only progressive to a higher state of the soul—all advancement. As we rejoice at the success of our friends' graduation from college, so should we rejoice at the freedom of our friends from the environment of all hindrances to happiness.

H. J. Haga, Keith, O.

### Among Great Spirits.

Will some of the newspaper cranks who are looking for something new, novel and nice, explain to us poor mortals how some of these incidents were done? When the spirits were bringing their wonderful messages from the next world to compose the two phenomenal books, "Rending the Vail" and "Beyond the Vail," it is reliably reported that spirit messages were received before reputable witnesses at the rate of from 200 to 600 long-hand words a minute, "the spirit writers meantime either holding conversation or talking to members of the circle at the ordinary rate of talking on an entirely different subject from that on which he was writing," etc., thus writing at the rate of 36,000 words per hour, or six times faster than a person talks (or writes short-hand). Similar incidents have repeatedly occurred in the history of Spiritualism.

Has your clergyman told you about them? Did they ever tell you how Evans, the medium, who gave the ex-champion, John L. Sullivan, his well-known spirit slate writings in New York, has received 12 foreign languages at one time between sealed slates?

G. E. LOTHROP JR., Boston.



Sweet Little Birdies.



### His Friends Appeared.

A student at Harvard, in 1875, entered into a solemn engagement with a fellow-classman that whichever of the two died first should return after death and visit the other. The contract was written out in the most solemn manner, and actually indited in the blood of the parties.

A few months later one of the students left college and went West. On Oct. 14 of the same year the one who remained at the University was returning about noon from a recitation to his room in Matthew's Hall, when he was surprised to observe his former chum entering before him. He ran as fast as he could to overtake the returned crony, who disappeared through the doorway and could not afterwards be found, although the corridors were thoroughly explored by the anxious undergraduate.

Within 48 hours a telegram reached him announcing the murder of his friend by Indians in Arizona Territory, at an hour very little before the appearance of the specter—as it would seem to have been—at the entrance of the dormitory buildings in the University 2,000 miles away.

### The Veil of Isis.

W. P. PHELON, M. D.

There has come down to us in the records of the past, a description of "The Veil of Isis." This is supposed to have belonged especially to the ritual of the Egyptian ceremonial. The fact is, however, the "Veil of Isis" is but a symbol of the condition of man upon the earth. This, as a symbol, was first manifested and used in the Temple of Atlantis; reappeared in the Temple of Karnac at Luxor, as the "Veil of Isis," and later at the Temple of Jerusalem, as the "Veil of the Temple."

These three Veils, marking different dispensations of religious thought in different places, exceeded each other in glory; but our space will allow only the consideration of the first.

This, with all the embodied thought, with all that it in its purity was intended to teach, was in Atlantis, at the beginning of days.

The inner sanctuary of the great Atlantean Temple of Isis, directly under the Tower, held within itself the central thought and the means for the concentration of thought from all over the world, as well as their own country, for those who, going hither and thither, were scanning the broad seas, and who still, at stated times and seasons, as among the Brotherhood of the present day, were required at fixed times and seasons to turn their thoughts toward a central point.

This central point is called in the modern tongues the "Shekinah," or the "Holy of Holies," meaning the central place of all Light and Truth. So thus strongly built upon the foundation of the Everlasting rock beneath, whatever rested above it, possessed from the very condition of the foundation, and from its use, more power for the triad of force at the upper mount, for the inspiration that affected men's minds everywhere, than otherwise could have been done.

On the other hand, the heads, faces, and fore parts of the bodies of sphinxes, carved in white marble, formed the portals of the en-

trance. Over this entrance was the winged globe, also in white marble, resting on the tips of its outstretched wings. Neither of these emblems were original with the later Egyptians, but had been transferred from the carvings of the most ancient city.

Under the winged globe, held by rings of pure gold without alloy, reaching in under the outer edge of the carvings of the winged globe, hung the first and most glorious "Veil of Isis." It was made in two parts, lying closely together, in folds, or pleats. The stuff of which it was made was of the finest linen; because the vegetable does not contain the grossness that would come from stuffs made out of other material. This linen was dyed blue, the blue of the heavens, and so richly wrought with gold, it seemed as if the whole texture of the stuff had become almost metallic. This opaque curtain represented the "Veil of Isis." It was a known fact, to those privileged to know, that in the shrine, in ordinary times, there was only intense darkness. Even when the outer Temple was lighted, if the Veil was drawn aside, inside would appear only a blackness so perceptible as to be impenetrable to the hand.

It is needless to say the Veil itself and the Shekinah were carefully and constantly watched and guarded by those whose business it was to see that no profane hand nor touch should be laid upon the Veil. No hand might touch this Veil, except those who were ordained to that particular office. Once a year, at the time of the yearly Convocation, when the fullness of time had come, and at the very height of expectation, of intense emotion and concentrated thought, the Veil, moved by Invisible hands, would unfold, and then instead of the darkness usually behind it (the blackness typical of the darkness and silence holding within themselves the possibility of everything that can be manifested upon the earth), would come a brightness far surpassing the light of the Sun. The whole interior of the Shekinah would seem one blaze of dazzling whiteness, not radiating from any central point, but appearing of itself to occupy the whole space, pouring forth in great floods upon the assembled multitudes.

This light was of itself soul-inspiring, uplifting and creative in many ways. It contained within itself intelligence, intuition, inspiration and potency. It assisted all who saw it to a better understanding of the higher realms and of the highest truth. This light was the symbol of the All-Light given to men. It was real concentration—it was absolutely white. You have now many lights, and amongst them a peculiar radiance developing as the product of internal action, which will give some idea of this light, thus filling full the shrine, with its brightness and whiteness, before the Veil was withdrawn, as, in the ceremonial of the mysteries, the great multitude stood with their eyes fixed, their concentrated thought brought the possibility. The light would dawn as when the Sun rises, growing brighter and brighter, until at the last, with a sudden movement, the unfolding Veil would be laid aside, and for a few minutes this miracle of the shrine filled with light would be visible. Then, when its office had been fulfilled, whoever it fell upon

directly, whoever could receive a ray from the body of the light, would be healed of whatever physical disease he was afflicted. He would be healed in body, mind and soul, and thus lifted up, into union with the perfection which we all acknowledge, but which few try to perceive. And this was the first "Veil of Isis."

San Francisco, Cal.

### From N. S. A. Headquarters.

During this year the National Association has spent from its treasury about \$1,000 defending wills made by Spiritualists, most of which is lost—as there seems to be no way to regain any of this money, two of the wills thus defended being pronounced invalid, because made by Spiritualists, the one in Philadelphia, giving to Spiritualists an insult of the direst kind, as the jury—upon the opinion of the Judge—brought in its verdict, the statement that all Spiritualists are of unsound mind. Now and then the bequests of a Spiritualist to our Cause are allowed to be paid, as others interested make no complaint; we know of one or two of this kind, but the usual fate of a will that dares to favorably mention Spiritualism and bequeath anything to the Cause, is contested.

The best thing for an intelligent Spiritualist intending to leave anything to a society or an individual in the ranks of Spiritualism, is to do as a friend of mine did several years ago. While possessing some property and all the while doing good deeds to individuals and to societies, he wished to do something more, after having no need for physical support. As he knew that his will would be likely to be contested on the plea of unsound mind, he had his will drawn and witnessed; on the same day he had himself examined, physically and mentally, by three expert physicians, each of whom, before a notary, made sworn statements to his health and soundness of mind. These statements were filed with his will, each document of the same date, and there is no apprehension that his will may be contested, or, if it is, that it will be disproved.

Two generous men promise to give jointly to the Mediums' Home \$1,500 for repairing and equipping the institution, provided the Spiritualists at large would raise \$1,500 more.

Spiritualists have been wanting mediums' homes, and ask what Spiritualism has ever done to show such homes and other needed institutions to the world. Now the opportunity is given for Spiritualists to help toward just the home they have been demanding to see established, where our worn-out mediums can find home comforts free, and be kept from the poor-house, and unless these people come forward and respond with their financial help in a cheerful spirit, they should forever after hold their peace concerning the needs of Spiritualism and mediums and the duty of Spiritualists.

It will take \$3,000 to get this work fully established. This amount we must have, although the Home is paid for now; then hundreds of dollars will be needed to keep the Home going. This is a good work; all will surely see its importance, wish it well and send a mite, even at self-sacrifice.

The last sums printed amounted

to \$71.50; we have now to report \$132.75 more.

MARY T. LONGLEY, Sec. N. S. A.  
600 Pennsylvania Ave. S. E.,  
Washington, D. C.

### The Time to Talk.

W. S. HASKELL.

I notice that the fellow who talks the least usually says the most.

Words are but empty things. Ideas are more to the purpose, and come from original thinking.

Mind is sole possessor of the brain, and its best working hours when the mouth is shut.

Who thinks, thinks well, but the thoughtless have a monopoly of words.

Time to talk, when the idea is born, not before.

Originality is independence and freedom, following after fashion, dependence and slavery.

### Small-Pox and Vaccination.

R. S. CLYMER, PH. G., M. D.

It is not my desire to write a work on the subject of vaccination and small pox, as we have plenty of them now; but it is my desire to give a positive system to humanity that will protect them against both small-pox and blood-poisoning by vaccination, so that they may protect themselves, since neither the physician, nor the law will do so at the present time.

During the past few years we have had hundreds of deaths caused by vaccination; good, honest and true men have written against vaccination, showing its terrible results and horrors; men have fought the question before the Legislature with no other results than that there were still more stringent laws passed, which force the people to have their blood injected full of poison, which gives no protection against small-pox. The reason for these results is because a certain portion of the great medical profession is in power at the present time: I refer to the pseudo-scientific portion of the profession.

There is a positive preventive of small-pox, one that never fails; there is also a positive protection against "successful" vaccination, and as this is the only way that a man may protect himself and family, since the law is against him and good health, I will here give the system, and I know that if all will follow the simple system here outlined they will not take the small-pox, nor need they fear that they will get poisoned by the deadly vaccine virus, even though they may be forced to be vaccinated by police power.

#### PREVENTION OF SMALL-POX.

It is a well-known fact that small-pox can easily be cured if the right treatment is employed; therefore, it stands to reason that if a disease can be cured when it is once broken out on a person, it can also be cured before it is started, or, in other words, it can be prevented in the first place before it has started. To prevent small-pox and become immune against it is very easy.

Sulphur is one of the best and most simple germicides that is known to the medical profession; at the same time, it is non-poisonous and healthy, cleaning out the system if the bowels are kept in good condition while it is used. If



the bowels are not kept open, the person taking it is very apt to break out in small pimples. When the system is saturated with sulphur, which is death to all germs or diseased substances, no contagious disease can get a foothold in a person that has used, or is using, sulphur. Take one-fourth teaspoonful of sulphur, one-half teaspoonful of cream of tartar, pour in a glass, add a little sugar, and fill the glass half full of water and drink; do this every morning about 9 o'clock, and repeat the same dose in the afternoon about 3 o'clock; it is also well to drink plenty of lemonade, as lemon contains an acid that is death to all germ life or diseased matter, and is something that every person should use at all times. Before going to bed take a dose of Cascara Sagrada; this can be had at any first-class drug store; the dose is on every bottle. This will keep the bowels in good condition without causing any pain.

The best time to take this treatment is in the Fall of the year, or when contagious diseases are apt to make their appearance; also at times when exposed to a contagious disease, and should be continued for one week at a time, about once a month. If this is done, no one need to fear any contagious disease, as it is utterly impossible for one doing this to take any such disease. This system is very simple, and is good to follow at all times, whether there is danger of any disease or not, because it cleans out the system. During the Summer it is not necessary to do it, but it should be done by all means in the Spring. Lemonade should be used freely by everyone throughout the whole year, especially in the Summer. That this system will make anyone immune against small-pox I have proven for myself, as I have been exposed to small-pox as much, if not more than a great number of physicians, have never been vaccinated, but thus far have not taken the disease.

#### IMMUNITY AGAINST VACCINATION.

Vaccination is one of the most loathsome and most deadly practices that can be employed. It is all right for those who wish to be vaccinated, as they must accept the consequences, but to force it on those who do not want it, is a crime. Since there are laws in nearly all States and countries by which pseudo scientists can force people to have their system injected full of this foul matter, it is well to teach the people what they can do in order to protect themselves and their families against being poisoned or crippled for life, or perhaps being poisoned to such an extent that lockjaw sets in and death results, as has been the case in hundreds of instances within the last year.

After the Board of Health (death) orders vaccination, take the same treatment as outlined in the foregoing to prevent small-pox; do this for one week before you allow yourself or family to be vaccinated; in case of children, give smaller doses. As soon as the operation of vaccination has been performed and the physician (poisoner) has left, have the best alcohol (90 per cent. pure) ready and wash the wound right well with it. After washing it with alcohol, wash it with the best castile soap, dry with a soft woolen rag, dress it with pure ointment made with pure vaseline and the best powdered sulphur, then wrap up well so no gold or dust can get into the wound,

but do not wrap too tight, so as to cause the blood from circulating freely. Do this washing with alcohol and soap twice a day; be careful so no dust gets into the wound. Also take the treatment internally; be careful to keep the bowels regular. If these simple directions are followed, no one need to fear that the poison will enter into the circulation, as the internal treatment of sulphur and cream of tartar will not allow such pus to enter at once, and the washing with the alcohol and sulphur ointment will kill the poison on the wound.

In this way, the people who know what vaccination is can be protected, and they need not fear that the vaccination will "take," as it will not. This is the only protection the people of this free (?) country can find against having their system poisoned, but it is sure and safe, and Class Legislation can have no terror in this respect for those who follow these instructions.

Let all anti-vaccinationists try and teach the people this system of self-protection, and the time will come very soon when the compulsory vaccination laws will become a dead letter, and the poisoners will find their protection and occupation gone. We have fought them before the different States for many years, with but little or no results, because the vaccinating physicians are in power, and the only way to do is to teach the people how to protect themselves against being poisoned.

I have used no scientific or Latin terms whatever, as this is prepared for the good of humanity; it is given in a plain dress so that all may understand, but it is a sure and positive protection against small-pox and the foul, deadly system of vaccine blood poisoning.

Souderton, Pa., or Boston, Mass.

#### Spirituality vs. Materiality.

ARTHUR F. MILTON.

As a man thinks, he often feels, but oftener as he feels he thinks.

His mind may soar above the carnal as a rule, and yet indulge such a thought under circumstance without inciting the flesh to a desire for the same.

But when he feels a desire or longing for something fleshly, his mind will sooner or later generate thoughts consistent with the feeling.

The reasons for this may be varied. One is undoubtedly due to the fact that he has a sensual force or appetite that is craving indulgence. Whether it be a passion or a natural longing must be best known to himself. An appetite or a desire that cannot be stilled may be termed a passion. There are such, even though they do not control the individual; but he controls it to the degree that he refuses to indulge it—the only method of breaking its force or influence. Every such resistance generates or adds to a counteracting force or influence, which in turn becomes a virtue or gift, having an antithetical craving—absolute or self-acting when it reaches a vibration superior to its opponent.

Every unspiritual sensual craving or passion neutralized in that manner becomes a principle that invites a substitute of a higher order.

Inspiration, for example, takes the place of the sensual craving; and every such desire overcome, adds to the inspirational flow, while the physical appetites become less

and less active in their demands, until they reach a minimum, where Nature intervenes and regenerates the system for cravings compatible with the spirituality attained.

From the coarser and heavier articles of food, the system calls for finer or lighter—crisp fries for rare meats, milk for coffee and tea, and a vegetarian diet for animal food.

These changes do not come overnight, as it were, but are evolutionary. The higher spiritual sensations gradually wean the body from its animalism and prepares it for purer and lighter fare.

No doubt every experienced or progressive sensitive is familiar with this fact.

Of course, there are cases where the individual dislikes to surrender past indulgences. But pain is the result. A spirit or soul rising above its normal state needs a body to comport with it, and the obdurate suffer.

In like manner prejudice, neutralized by charity—hated by love—requires better physical conditions. It may not be attained through temperance in diet, but it can be through temperance in pleasure-seeking, worldliness, and selfish indulgences generally; for the selfish passions have as much effect on flesh and bone, nerve and tissue, blood and brawn, as the sensual passions have, in that they prevent the reforms needed to make the love sensed as it exists in nature.

Reaching out for this form of happiness, for example, by good deeds, charitable acts, etc., must not be accompanied by personal grudges, injustice to a fellow mortal, or false pride; for they act as deterrents to results unfolding—similar to sprinkling water on drying laundry. It needs more sunshine to undo the injury. Thus a selfish motive or indulgence held fast by the heart-strings needs more soul-sunshine or love to undo the injury done to self, or doing to self in mid-stone's progress.

As spirituality and sensuality do not harmonize, love and selfishness disagree in one corporation.

Man must be consistent in mind and body, or suffer. Disease is one effect of this inconsistency; insanity another in large measure—notably when love conflicts with a selfish passion in one body. Other effects may be noted by observation.

**Action**—progress—is Life; inaction is Death. All things that go to make up the joy and comfort of life are due to harmonious activity of being. Live in a room and neglect to cleanse, warm and beautify it, and it remains cold, cheerless and a prison house. Thus it is with the mind. Neglect of the mind makes it cold, cheerless and ugly. Its possessor wants to flee away from it, and thinks that the pleasures of society will compensate for this neglect, but as society cannot do for his mind that which he must do for himself, when he is alone he realizes his undeveloped condition and is unhappy. Therefore, live for your own best unfoldment, and you will reap a joy that society cannot give. Then when you are alone you will not sigh for a mythical heaven to go to. You yourself will be that heaven.—Lucy A. Mallory.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

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Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domain of the Signs	Date of the Signs
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Right Eye	0° Taurus	Earth	Apr 19 to May 20
Left Eye	30° Gemini	Air	May 20 to Jun 21
Right Ear	60° Cancer	Water	Jun 21 to Jul 22
Left Ear	90° Leo	Fire	Jul 22 to Aug 23
Right Shoulder	120° Virgo	Earth	Aug 23 to Sep 23
Left Shoulder	150° Libra	Air	Sep 23 to Oct 23
Right Hip	180° Scorpio	Water	Oct 23 to Nov 22
Left Hip	210° Sagittarius	Fire	Nov 22 to Dec 21
Right Leg	240° Capricorn	Earth	Dec 21 to Jan 20
Left Leg	270° Aquarius	Air	Jan 20 to Feb 19
Right Foot	300° Pisces	Water	Feb 19 to Mar 21

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SAN FRANCISCO, APRIL 12, 1902

Fresno has an ordinance requiring mediums, card readers, astrologers, etc., to pay \$10 per month. Los Angeles proposes to enact a new ordinance (as we notice by a late copy of the *Times*) taxing them from \$10 to \$50 per month. All well enough, perhaps, but they must respect Spiritualist mediums, who are ordained as teachers by the State Spiritualist Association.

An Edict has been issued in Oakland, Cal., requiring all students and teachers in the schools to be vaccinated. Miss Tricano, a student, refuses to be poisoned by virus, as she avers, on account of religious scruples. This will carry it into the courts and test the validity of the edict, and we are glad that a student has had the pluck to defy the doctors. To poison the children by the insertion of virus into their blood should be resisted to the very end.

Many Persons are so situated that they are compelled, by force of circumstances, to submit to the law which requires them to be vaccinated. Such will be glad to know that there is a safe way to counteract the poison injected into their physical systems by this unjust and arbitrary law. All such are invited to read the article entitled "Small-Pox and Vaccination," by Dr. Clymer, found on page 2 of this issue of the JOURNAL. It points out a method of preventing the evil effects of the vaccine poison when injected into the human system.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

## Another Victim of the Law.

Sylvester W. Richmond, a graduated physician and surgeon, but who has become a Spiritualist healer, has been arrested in Los Angeles and charged with practicing medicine without having a certificate from the Board of Medical Examiners, and is to be tried before Justice Morgan on April 12.

Dr. Richmond does not deny doing the healing, but it is only by the laying on of hands (as did the apostles), through the power of the soul.

The physicians employed Miss Brooks as a detective, and she is the complaining witness. Her business seems to be the working up of cases of a similar nature, for the doctors.

Under the rigorous law now in force we may soon expect to hear of the arrest of mothers who may give their babies paregoric or rub their limbs or bodies to relieve pain. Let them go ahead; the more ridiculous and farcical they make the law, the sooner it will be repealed. Such tyranny cannot long be endured.

## More Wonderful Inventions.

In this age of wonderful inventions we can hardly be surprised at anything which may be announced. Telegraphing without wires has been quickly followed by telephoning without wires. Both inventions are as yet in their infancy, without magnificent prospects for revolutionizing the telegraph and telephone systems throughout the world. Hardly were these inventions announced before there comes another which excited the admiration of inventive minds, and that is the sending of electric sparks without connecting wires in order to ignite the electric lights.

The San Francisco *Chronicle* of last Monday made the announcement in a telegraphic dispatch from Arizona that Eddie Johnson, a young man in the employ of the Eagle Flour Mills, had discovered a method by which he can ignite the incandescent lights of the mill without any visible means of communication with them.

He has also sent wireless signals through the three-foot stone wall of the basement of the mill which separates the engine-room from the milling machinery.

He has invented a coherer which accurately records the wireless signals, and his oscillator consists mainly of two screws which he uses to regulate the size of the electric spark which he wishes to send into space. The crudest appliances are used by the young inventor, and he spends his spare time as engineer in the mill in developing his apparatus.

The *Chronicle* thus describes the young man and his inventions, which have astonished local electricians:

Eddie Johnson is an orphan boy

and has been employed in a number of mills as electrical engineer. He is a close student of Marconi, and believes that wireless telegraphy will prove all that Marconi claims for it. Johnson sends signals without a ground connection, which has astonished electricians.

The opening up of communication between the physical and the spiritual world through what is known as Modern Spiritualism seems to have been the entering wedge for the spirit world to give to us most astonishing inventions. The spirits take receptive minds in the physical form and fill them with new ideas, and thus reveal to the material world what have been in existence in the spiritual realm for ages. In this way we are getting the most astounding and revolutionizing inventions, and they come in such rapidity that it seems they almost take away our breath, while we exclaim in astonishment: "What next?"

## Camille Flammarion.

So many contradictory things have been said of this great astronomer's views on Spiritualism that our readers will be glad to read something of what he had to say for himself in a letter to the Parisian journal, *Le Matin*, on Jan. 27. We translate a part of his statements:

As regards Spiritualism, I have never said nor written that there is nothing real in it. On the contrary, I have always blamed those short-sighted opponents who see nothing in it but fraud or illusion. There is fraud in it; there is illusion in it. But there is something else in it besides; there is in it the play of psychic forces, as yet unknown, which merit the most careful study. \* \* \*

Accusations of the most untruthful character have been made as to the views on this subject of an independent (himself) who has never had any aim other than the search for truth. On the very day of the obsequies of the founder of Spiritualism, Allan Kardec (and that was before the deluge), having been urged to deliver a discourse over his tomb, I proclaimed exactly the same principles I hold in this 20th century when I said: "Spiritualism is not a religion, but a science. The day of dogmas is ended. Nature enfolds the universe. The supernatural has no existence. There are no miracles. All manifestations should be rigidly subjected to the scrutiny of experience." Here you have what I said to an assemblage of several hundred listeners at the cemetery of Pere-Lachaise on April 2, 1869. I neither think nor speak differently to-day.

Pardon this protest, but it is always disagreeable to be accused unjustly. \* \* \*

CAMILLE FLAMMARION.

The Michigan State Spiritual Association held a mass convention, in Longwell's Opera House, Paw Paw, Mich., on March 28, 29 and 30, 1902. E. E. Carpenter, president, Detroit, Mich.; Laura Mattlock, secretary, Owosso, Mich. It was a very successful meeting.

## Another Wireless Telephone

In the JOURNAL dated April 5 we mentioned the fact that a man in Jamestown, N. Y., had discovered a method of telephoning without wires. Now almost simultaneously with this invention by the New York man we have another by a Californian. The San Francisco *Chronicle* of last Monday contains the following telegraphic description of the latter:

STOCKTON, April 6.—While constructing a barbed-wire telephone system for the farmers in the northern part of the county, J. H. Lillie of Lodi claims that he discovered a new system for telephoning without wires and has already made out the necessary papers for a patent for a system with which he hopes to revolutionize communication by voice in the next few weeks.

Mr Lillie, who has charge of the Sunset or Pacific States telephoning business in Lodi, has been constructing a series of lines for the prosperous farmers in the northern part of the county, and two of these systems were about four miles apart. While testing one wire Lillie heard some one talking on the independent line over eight miles away. This set him to thinking, with the result that he soon studied out the situation and found that he had a wireless telephone which is entirely different from anything ever reported heretofore.

Seattle held anniversary exercises on March 30, at Ranke Hall, with morning, afternoon and evening meetings. The hall, holding some 1,400 persons, was filled, and was beautifully decorated with flowers and ferns. The philosophy and phenomena were well represented, and there was also an excellent musical program.

Prof. Fred Bell, the notoriously much-married man, well known in San Francisco, as well as Columbus, O., and other points, has just had about a column devoted to him in the *Columbus Dispatch* stating that a complaint had been made by Mrs. Bell No. 4 when she heard of his being married to a No. 5 without the formality of a divorce. She proposed to follow the thing out, and it is to be hoped may land him behind the bars, where he will not be able to contract any more such bigamous marriages.

The article states that he is on his way with his bride (No. 5) to the Pacific Coast to spend the honeymoon.

Transition.—John L. Bachelder, Tulare's most earnest and oldest Spiritualist, passed through the change called death, on April 1, at 11 a.m., from pneumonia. He has been an indefatigable talker and worker, and it is through him, more than anyone, that there has been any organization of the kind established and kept up.

Mr. Bachelder came to this State in 1870, where he has resided ever since, and was highly esteemed. His occupation was a locomotive engineer, and he worked for the Southern Pacific Co. until 1898,



when he resigned from active service on account of ill-health.

Funeral services were held at the residence, and the body was brought to San Francisco on Saturday, April 5, for incineration. A funeral poem, entitled "I am not Dead," was composed by Mrs. Margaret C. B. Woodward and published in the *Tulare Register* of April 4. Its extreme length prevents us from copying it here.

### The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**YOUR MESMERIC FORCES and How to Develop Them**, by Frank H. Randall, author of "Practical Instructions in Mesmerism." 151 pp. New York: Fowler & Wells Co., 27 East 21st St. Price, \$1.00. For sale at this office.

This volume is a clear and concise statement giving comprehensive instructions of how to mesmerize, also stating the qualifications for an operator and subjects. The author also gives definite directions concerning the training of the eyes, preparing the hands and fingers and describes the methods of concentration.

The book is a practical manual and contains 11 chapters covering the whole ground, including the psychic or spiritual state and how to maintain it.

**A MAN AMONGST MEN**, by Fred erick Wollpert. Price, 25c. New York, N. Y.: Peter Eckler, publisher, 35 Fulton St.

This is an investigation into the real life of Jesus of Nazareth, criticizing the narratives found in the New Testament, and also the book called "The Apocraphy New Testament." In the Preface the author says: "Jesus Christ, the Being whom the whole world cannot help but pity. He, who spoke so many truths. He, who uttered so many words of peculiar folly. He, who has been the Light of many hearts. He, who has been the blight of many souls. He, who all in all will ever remain a peculiar figure. Him would the modern times give the justice, which is His own, Man of a thousand, Man of a few."

The author points out the incongruity and contradictions in the records given by the evangelists; his view of the subject being substantially the same as that entertained by nearly all the advocates of Free Thought.

**NOT HYPNOTISM, BUT SUGGESTION—a lesson in Soul Culture**, by Henry Harrison Brown, author of "How to Control Fate Through Suggestion," "Man's Great Discovery," and editor of *Now*. Price, 25c. For sale at this office.

The power of Suggestion is one of the latest discoveries of the present age that can be used for the good of mankind. The author claims that through the use of Suggestion all physical, mental and moral conditions can be changed for the better, and that to know the art of Suggestion is to know how to be prepared to live. This book claim that Suggestion is a condition of receptivity necessary to self-mastery.

The term, "in the silence," is

used now to designate the condition that heretofore has been termed "hypnotic." All this phenomena is due to the action of the subjective mind, and should be studied until the art of Self-Suggestion is so perfect that the individual can through it make of himself that which he desires. Suggestion is the natural and ever-present factor in the Evolution of the Individual.

The author gives due credit to Spiritualism as the parent of all New-Thought ideas, and speaks of Andrew Jackson Davis as the seer who gave the first intimation or that state which he called the "superior condition" now commonly known as "in the silence." All the branches of the new thought are but emanations of the Spiritualist Philosophy.

**Mind** for April contains an article by Mrs. A. B. Miller on "Immortal Youth." Sheldon Leavitt, M.D., has an interesting article on "The Will in Relation to Health," and W. J. Colville writes on "Dominion and Power." The Rev. Helen Van Anderson has a paper on "The Power of Suggestion" in the Family Circle department, which contains four other contributions. It is a superb number. 20 cents. Alliance Publishing Co., Fifth Ave., New York.

**Push**, a monthly devoted to some phases of the new thought, has not, so far, been admitted to the mails as second-class matter. It is published at California, Mo., at 50c a year, and would unquestionably be entitled to the pound rate before the "Madden" regime with its pernicious "rulings" and interference with the legitimate business of publishers.

Here is a tribute from President Bowles concerning a late book: "In the World Celestial" is beyond all doubt one of the choicest pieces of literature in this marvelous age of books. Every page is a rich mine of intellectual gold; and every sentence, from the beginning of the beautiful story to the last line of its happy conclusion, are precious gems of moral beauty. It matters not to the reader whether he regards the story as an iridescent dream, or a substantial fact in nature, it cannot fail to make him on her stronger, happier, wiser and better. I sincerely trust that this beautiful and marvelous piece of twentieth century Idealism may find its way into thousands of American homes." T. J. BOWLES, M. D., President National Liberty League.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

**EROS AND PSYCHE**. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

**The Spiritualist Training School**.—The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

## The Shrine of Silence,

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By HENRY FRANK.

This is a work designed to obliterate the line of demarcation between religion and science, and presents the common ground on which both must abide. The style is epigrammatic and poetic. It is designed as a Book of Devotions for Rational Thinkers, and will be found to be a most useful substitute for the usual prayers in the public services of liberal religionists.

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273 pages, bound in tinted buckram, done in two-color initial letters, designed by H. B. Reisman, printed on soft, dainty paper. Price, \$1.50, postpaid. It may be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Ave., New York, with agencies in London, Montreal and elsewhere, who always issue interesting works.

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Spiritual Institute Dr. and Mrs. Chesbro, 444½ So. Spring St., Los Angeles, Cal.

Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Phone, Church 680

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Mrs. Gillingham, 305 Larkin. Mon. & Thur. 10 to 4. Other days, 532 22nd St., Oakland, Cal.

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## ANNIVERSARY POEM.

Composed and Read by Mrs. F. A. Logan  
on the 54th Anniversary of Modern  
Spiritualism in Woodman Hall,  
Oakland, Cal., March 30, 1902.

How blest are we in this one day,  
Removed from dogmas of the past,  
So dark and gloomy, even they  
Who posed as teachers, shadows cast  
On all who listened to their groans  
And platitudes of brimstone fire,  
For sinners whose blood and bones  
Could not escape the wrathful ire  
Of God's all-holy vengeful power,  
If perchance they died in sin,  
Must meet their doom not for an hour,  
But through eternity are in.  
Oh, God! we thank thee for the Light  
Now dawning upon this earth,  
Dispelling error's withering blight  
With hope of an immortal birth.  
Not for ourselves alone, but all  
Will find in time a glorious home,  
When ignorance with its gloomy pall  
Recedes from off this earthly zone.  
We celebrate this glorious theme  
To-day, because the angel-world  
Has brought before our minds the scene  
Of beauteous light, transcribed, unfurled,  
In golden letters: "Life divine."  
For every soul that God has made  
Will rise triumphantly and shine,  
Dispelling every doubt and shade.  
We know that angels in the spheres  
Will help us if we aspire  
To overcome all sin and fears  
And every low and vain desire.  
And when the Easter day is o'er,  
And our anniversary is past,  
We'll treasure still the truth the more,  
That light upon our paths is cast.  
'Twill guide us safely through the gloom  
Of death and all that's drear,  
Beyond the confines of the chilling tomb  
To a happier home, and more glorious sphere.



The Editor is not responsible for the  
opinions of correspondents.

## Anniversary at San Diego.

## TO THE EDITOR:

The two Spiritualist societies of San Diego, Cal., united in celebrating the 54th anniversary of Modern Spiritualism on Sunday, March 30, by an all-day meeting and lunch at the Lafayette Hall. Mrs. Clara Beck, the president, with a few well-chosen remarks, welcomed one and all. spirits and mortals.

Mrs. Jane Mullen gave a very pleasing address in response. Mrs. Lily Thiebaud, who has been lecturing for the societies here, then gave an address, closing with a beautiful ceremony of presenting wreaths of flowers to the spirit-guides and friends, explaining the meaning of each wreath as a symbol. Mrs. Mary Morrill spoke on "Our Fifty-fourth Anniversary." In the afternoon the Lyceum, with Mr. Charles Buss as conductor, gave a very interesting program.

In the evening Mrs. Lily Thiebaud lectured on "A Child Shall Lead Them." Mrs. Morrill gave the memorial address and Mrs. S. T. Elliott gave messages.

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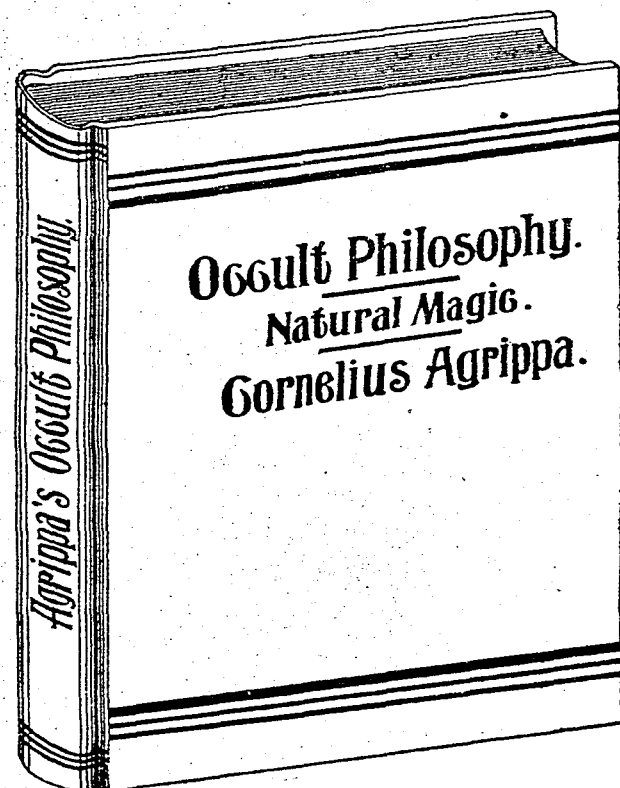
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SPIRITUAL LAW in the Natural World, by Eleve. It contains the stepping-stones to every attainment the heart aspires to. It will uplift and cheer and inspire you; and this is the mission of a good book. 50c.

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ZENIA, the Vestal, or the Problem of Vibrations, by M. B. Peeke. It shows that occult law gives the mystical insight into all human possibilities. \$2.00.

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## Local News Summary.

**Folsom 3014.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**Mrs. Hendee-Rogers** was too ill to take part in the anniversary celebration at San Jose this year. We hope she will soon recover.

**Hermie B. Oberhood** open meetings are increasing in interest, if the attendance be any index. Thursday evening, April 3, after the usual opening exercises, C. A. Bailey lectured on "Healing." His elucidation of the Knotty points was logical and satisfying, and the gratification of his hearers was warmly expressed. SCRIBE.

**Dr. N. F. Ravlin** and A. E. Gilman have opened a School of Psychology at 857 Clay St., Oakland.

It deals with Thought as a creative and curative force and the relation of man to the universal, and reveals the Mystic Key that admits to the laboratory of causation, and makes one at home in the workshop of nature and of God.

**The March Party** of the Ladies' Spiritual Aid Society was a Sheet and Pillow-Case one and was a great success. The next one will be held on Friday, April 25, and will be a national party, displaying the colors of the national emblem, and will no doubt be largely attended. The election of officers, which occurred at the last business meeting of this society, resulted in the unanimous re-election of the old board.

Mrs. R. Cowell will give an evening's entertainment for the benefit of this society in the near future, due notice of which will be given in the JOURNAL.

**The Spiritualists' Headquarters** on the fifth floor of the Supreme Court Building, 305 Larkin St., San Francisco, is located in room 13. There is a free circulating library of about 500 volumes, and a free reading-room supplied with all the spiritual periodicals published in the English language. This is also the office of the officers of the State Spiritualists' Association. Open day and evening; all are welcome.

M. S. NORTON, Pres.  
W. T. JONES, Sec.

**The Society of Progressive Spiritualists** held its usual meeting last Sunday evening at 305 Larkin St., San Francisco, Mr. Rider presiding. Mrs. R. S. Lillie gave a fine inspirational address, followed with an impromptu poem. There was a good audience, considering the very inclement weather.

**The Oakland Spiritual Society** celebrated the 54th anniversary of Modern Spiritualism at Unity Hall, 856 1/2 Isabella St., on Wednesday evening, April 2. Mrs. Drake gave the anniversary address. Mrs. Armstrong followed with a recitation. Mrs. H. A. Griffin and Mrs. G. W. Shriner made short addresses. Mr. Cole recited an inspirational poem. The Mandolin Club rendered sweet music, and Miss Strassburg recited "The Burning Ship." Mr. Norton, president of the State Spiritualist Association, then presented Dr. Palmbaum with ordination papers in recognition of his ability as a spiritual medium. The Doctor's guides then entranced him and acknowledged the recognition, saying that after 25 years of work he had proven his ability and faithfulness. This ceremony was applauded by the audience.

Short addresses were then given by Mrs. Seip, Mr. Preston, Mrs. Gillespie, Mrs. Amanda Smith, Mrs. Woods, Thos. Ellis and J. Shaw Gillespie, president of the Sunflower League.

Refreshments were enjoyed by over 90 persons. There was a profusion of ferns and flowers, and thus closed a very enjoyable anniversary occasion. Sec.

**Chas. J. Anderson** [the boy orator] commenced a series of meetings on Thursday, April 3, at Lower Scottish Hall, 117 Larkin St., San Francisco. There was a good attendance. Mr. Anderson lectured on the Spiritual Philosophy and followed with psychic demonstrations. Miss Rene Olson presided at the piano. These meetings will be continued each Thursday evening until further notice.

**The Union Society** celebrated the 54th anniversary of Modern Spiritualism at Fraternal Hall, Oakland, last Sunday afternoon and evening. The hall was beautifully decorated with flowers and ferns. Mr. Preston presiding. Mrs. R. S. Lillie delivered the anniversary address, and was followed by Miss Dixon with spirit messages. Addresses were then given by Thos. G. Newman, editor of the PHILOSOPHICAL JOURNAL, and Dr. N. F. Ravlin.

In the evening Miss Dora Dixon was ordained to the work of the spiritual ministry by Pres. M. S. Norton, who delivered an impressive address. The anniversary address was given by Mrs. Drake; W. T. Jones sang "The Old Musician and his Harp" by request; Mrs. Seip gave psychometric readings and spirit messages, and the Mandolin Club rendered sweet music. This was interspersed by congregational singing led by W. T. Jones.

**Meetings** were held last Sunday at 909 Market St., San Francisco, by the I. F. T. B. Society. There was a good attendance and tests were given by Mrs. Hodgson, Mrs. Norton and Mrs. Seeley. Mr. Wilson answered sealed questions.

General election April 20. None but those in good standing will be allowed to vote. MRS. GRUWELL, Sec.

**Mrs. S. Cowell** held a spiritual meeting in Loring Hall, on 11th St. near Clay, Oakland, on April 6. Mr. Campbell, president of the Spiritual Society of Nanaimo, British Columbia, gave words of greeting from the brethren of the far North, and his daughter rendered a recitation, and song. Mrs. Amanda Smith gave spirit messages. The Handle Bros. also sang a vocal duet.

Mrs. Cowell, as usual, pleased those who ventured out in the inclement weather, with her convincing tests, and no doubt many a searching soul was brought closer to that divine truth of our Cause. There will be meetings in Loring Hall every Sunday evening, conducted by Mrs. Cowell until further notice.

**San Bernardino Spiritualist Society** held services Sunday at 2:30, with lecture by Col. J. L. Dryden, messages by A. S. Howe, who also sang a solo. Evening service at 7:30. Lecture by Mr. Howe and messages by Mrs. Howe. Officers for the coming year: Pres., James Boyd; Vice-Pres., Col. J. L. Dryden; Sec., Jos. Marchant; Treas., Miss Williams. An entertainment will be held on Saturday evening, April 19, for fund towards repairing of the Spiritual Church.

**The Phenomena** were well represented in San Francisco last Sunday. At 605 McAllister St., after Mrs. Seal's lecture, Mme. Young gave many psychometric readings and spirit messages.

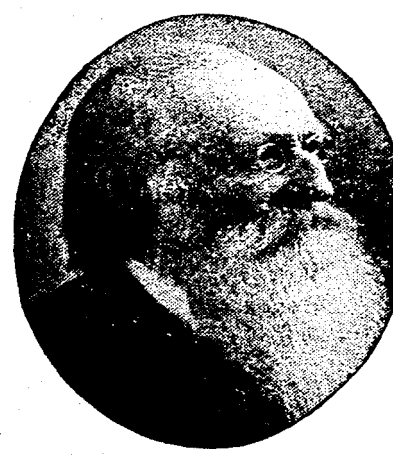
At 3250 22nd St. Mrs. Eberhardt gave psychometric readings and intelligence from the spirit-world.

At 335 McAllister St. Mrs. C. J. Meyer read sealed letters and gave delineations psychometrically.

**Mrs. Scott-Briggs**, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



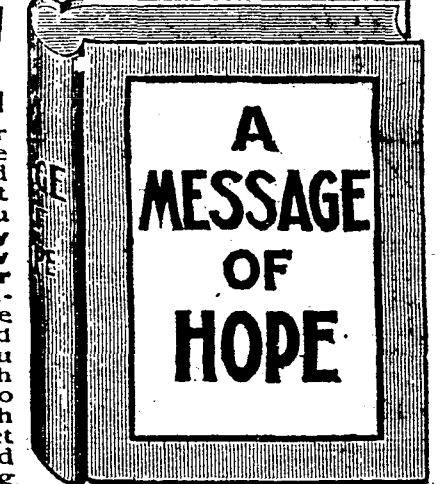
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without detention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Helena, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 612 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

## FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to the GRAND TREATMENT and explain fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case, and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. ABSOLUTELY WITHOUT COST. Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.



**Los Angeles** celebrated the 54th anniversary of Modern Spiritualism in a befitting manner.

All day meetings were held at Harmonial Hall, 139 West Fifth St., between Main and Spring Sts., under the auspices of the Harmonial Spiritualists' Association of Los Angeles, on Sunday, March 30, 1902, at 10:30 a.m., 1:30, 2:30 and 7:30 p.m.

Morning program [Chairman, Mr. Louis La Grill]—Address of welcome, Pres. W. J. Williams; piano solo, Agnes Buisseret; invocation, Mrs. Mae Hunt; solo, Rhea Buisseret; address, Mrs. Mae Hunt; address, Mrs. Scott-Briggs; poem, H. C. O'Brien; addresses, Mrs. Foster, Mrs. Green, Mrs. Waters, and others.

Afternoon program [Chairman, W. J. Williams]—Piano solo, Mrs. Lillie McNeil; solo, Mr. Dunscomb; poem, Mrs. Weeks-Wright; address, Prof. Loveland; solo, Arthur Neal; recitation, Miss Emily Miller; violin solo, Miss Annie Lipton; address, Mrs. Nickless-Cobb; spirit messages, Mrs. Maude L. Von Freitag.

Evening program [Chairman, W. J. Williams]—Piano solo, Agnes Buisseret; recitation, Jessie Kerr; vocal solo, G. S. Dunscomb; trio, Agnes and Rhea Buisseret, and Annie Lipton; address, Prof. W. C. Bowman; solo, "Common Brotherhood" [words by H. C. O'Brien]; Lottie Buisseret; anniversary poem, Mrs. E. C. Cornic; address, Mrs. Maude L. Von Freitag; recitation, Miss Isabel Moore; spirit messages, Mrs. Maude L. von Freitag.

The Truth-Seekers' Society also held all-day meetings. Besides the social and literary part of the exercises, Mr. Howe and Mr. Cannon made inspirational addresses, followed by spirit messages.

## Societies and Meetings

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S. F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 5 p.m., spirit messages by local mediums. 10c.

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**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.



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VOL. 39. T. G. NEWMAN, EDITOR.

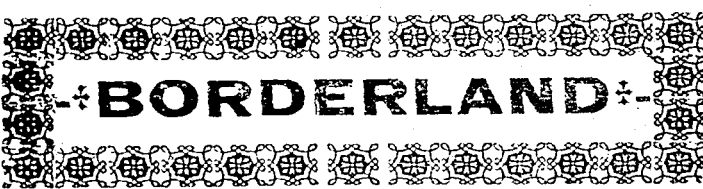
SAN FRANCISCO, CAL., SATURDAY, APRIL 19, 1902.

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Between 10 & 11th Sts.

## THE VALLEY OF PEACE.

Burdened, and toilworn and weary,  
From restlessness seeking release;  
We are bound for the beautiful valley,  
The beautiful valley of peace.  
Over the bleak hills of trouble,  
Over the rivers of care,  
Over the rough roads of sorrow, [despair,  
Through the cavernous haunts of  
Over the mountains of longing,  
Down through the vales of regret,  
Beaten by tempests of passion,  
By many a worry beset.  
Into the spirit's calm haven,  
Where bitterness finds its surcease,  
Where turmoil never can enter,  
Into the valley of peace.  
The beautiful valley that's fragrant  
With the odorous blossoms of truth,  
Where the balmy breath of the spring-  
time  
Is the breath of immortal youth.

CAROLINE RENTREW.



## Soul Flights.

Arden Dearbeyne, an Armenian, who has been in Battle Creek, Mich., for several months, possesses strange occult powers which are puzzling the investigators of psychic phenomena. That which attracted attention to this Asiatic mystic was the fact that at a public meeting during the holiday time in one of his visions he described a calamity which was to befall this city by the destruction of a great public building. Since the verification of this vision by the burning of the sanitarium, more speculation has been aroused regarding the occult powers of this man.

Dearbeyne was born in Smyrna. From youth he possessed psychic powers. He claims the power of "soul flight," and can visit his old home in Asia and see what his friends are doing. He also claims to visit Mars and the other planets, and tells of the people, and what they are doing in the other worlds. —Detroit (Mich.) News.

## Another Musical Prodigy.

The *Fronde*, a daily paper published in Paris, in its issue of Oct. 26, speaks with great admiration of a wonderful pianiste, a little girl named Irene Adeline de Germain, who is only six years old, and whose performances on the pianoforte are said to rival those of the child Mozart at the same age.

She began to play upon the instrument when she was only two years old, caring nothing for the toys of infancy, and reproducing whatever tunes had caught her ear.

## OUR BRIGHT SHINING BANNER.

Air—"Star Spangled Banner."

[Written by J. J. Morse, and first sung in public by Miss Florence Morse, before the Marybone Association of Spiritualists, at the 54th Anniversary of Modern Spiritualism, at the St. James' Hall, London, on Monday, April 7, 1902.]

Oh, say, can you see in the world's growing light,  
What so proudly we hailed in our gospel's first gleaming,  
The Flag of our faith, Angel flung in our sight,  
O'er the ramparts of death so brilliantly streaming;  
By the hands of sweet angels so bravely unfurled,  
Thank God for its glory, which now lights the world,  
Oh, long may that bright shining Banner yet wave,  
O'er the minds that are free, and the souls that are brave.

No more need we doubt, for our loved ones are here,  
For loud sounds the tone of their sweet voices falling,  
To tell all who grieve in their silence and fear—  
That the loved who have passed have come back to their calling;  
Their presence so sweet now with joy fills each heart,  
With the peace that their coming alone can impart.  
Oh, long may that bright shining Banner yet wave,  
O'er the minds that are free, and the souls that are brave.

By men dimly seen 'mid the mist of their tears,  
From the land where the soul in the sunlight reposes,  
Came the bright shining army to banish our fears,  
They smiled at our sorrow and wreathed us with roses—  
This the message they brought in that fair Western land:  
"We ever are with you, hand clasped unto hand."  
Oh, long may that bright shining Banner yet wave,  
O'er the minds that are free, and the souls that are brave.



## SPRING.

The winter now is past,  
The spring has come at last,  
The gentle breezes blow,  
The rippling streamlets flow;  
Glad of the sunny light,  
And skies so blue and bright,  
The birds begin their flight;

Among the daisies sweet  
The sheep and young lambs bleat,  
And Pattie dear, to-day,  
Across the fields will stray;  
In the green forest-bowers  
Will pluck the early flowers,  
And hear the wild birds sing  
Their welcomes to the spring.

At four she took part in a concert given by the Military Club at Ismael, and astonished and delighted her audience. Since then she has made further appearances at Bucharest, captivating both the public and the press, and making many converts to the theory of the soul's pre-existence.

## A Case of Telepathy.

Not long ago I gave Prof. Wm. Swift (a magnetic healer) of Lockwood, Mo., a few lessons in Mental Telepathy and Clairvoyance, and when I came here he tried to find me and see what I was doing, while he remained in Lockwood. These towns are about 240 miles apart, yet Brother Swift projected his mental force to Black Rock and saw me plainly and spoke to me and I understood him. I received his letter, and his description of what I was doing and of the room I was in, was better than I could give it. He not only came here once, but came here every evening for one week.

Now to me this establishes the fact that each individual is a living soul independent of the physical body, and if this soul is independent of the body, the death of the body cannot affect the soul consciousness, and if two souls may hold communion while both are in the flesh, so they may if one is still in the flesh and the other passed out—and they do—thus proving spirit manifestation to be both natural and reasonable. Many truths now unthought of will yet be developed through the cultivation of the soul forces. —E. P. HELMS, Black Rock, Ark., in *Light of Truth*.

## Child Prophet, 5 Weeks Old.

A dispatch from Harper, Kan., says that an alarm amounting among the more superstitious to almost a panic has spread there because of what are believed to be the prophetic inspired words of a 5-weeks-old infant. The child began talking at the age of 3 weeks. Its words were clear and incisive, and it has kept repeating them at irregular intervals ever since. They are: "Six years of famine in Kansas." The sentence is taken by many to be a message from the Deity, to be disregarded by hearers at their peril. Already a number of farmers are leaving the State, firm in the belief that a long drouth is approaching. The child shows unusual signs of intelligence, is well formed, and of normal growth, but parrots the words like a phonograph. It can say nothing else.

The father, John Shelby, is a



laboring man. Hundreds have traveled here and waited for hours to secure confirmation of the story from the baby's lips. — *Chicago Tribune*.

### Going into Spiritual Silence.

J. M. ALLEN.

It has been asked: "What is meant by going into the Silence? We do not sufficiently understand the meaning of Silence. Most people think that it means to get away from noise, and sit down and keep quiet for an hour or two. The mind can race around anywhere and think about anything during that time, as long as the tongue is silent, and the hands and feet are still. Please tell us just what the Silence is."

In answering this query let us first state that there is no absolute silence anywhere. The Silence referred to in the above query, however, is the sphere of life that manifests itself beyond the limitations of tangible substance.

It must be borne in mind that our physical senses are constructed upon, and governed by, the laws of nature as manifested in matter, and hence are adapted to register motion, or phenomena, in matter only.

Beyond these materialized substances, however, begins another range, or sphere of life, which may be termed mental and spiritual. These spheres interblend and constitute a wholeness—a cosmic oneness. But, owing to the fact that the physical five senses, that normally belonged to the carnal man, are adapted only to the materialized range of this cosmic wholeness, they cannot register—become cognizant of—phenomena that are manifested within those finer, more sublimated or attenuated, substances that lie beyond the horizon of matter. Hence the seeming stillness, or "Silence," referred to above.

Entering the Spiritual Silence, therefore, is to negative the carnal senses and objective thought, bringing them to a stillness peculiar to themselves; so that the more spiritual senses, or faculties, and subjective thought, may transcend or rise above the carnal and temporal range of life and enter that higher range which is the gateway to the fields Elysian, where dwell the so called dead, and from which gateway they come to greet us and mingle their blessings with our own lives, to strengthen and assist us in our every worthy effort.

To enter this "Silence" in our sittings for spiritual unfoldment, therefore, is of first importance, since it brings us nearer to the plane of spirit, and "in touch" with those whose love for us impels them to seek us as longingly as our love impels us to seek them.

Mediumship is a power of the spirit, and in order to unfold normally and fully it must have free access to the spiritual range of substances, above referred to. It may be likened unto a plant that thrives in a certain kind of climate and soil. Remove this plant from its native elements, and it will perish, or, at best, put forth a dwarfed growth.

Entering the "silence" and passing into that spiritual realm, we find present the conditions of "climate and soil" suitable and indigenous to this plant, mediumship. It is here that our spirit-selfhood comes into more favorable relationship with our spirit guides and loved ones. They can then act more directly upon our

spiritual faculties, and cultivate the latent powers more successfully. Therefore, the more perfectly we can enter into this spiritual state, the better will be the results of our efforts.

Physical activity means outward movement. Spiritual activity means outward repose. Therefore, when you go into the "silence," your activity changes in method and in kind.

Springfield, Mo.

### From an English Worker.

MY DEAR BRO. NEWMAN:

Thinking that perhaps you might like a few lines from this side of the world, I venture to pen a short letter for your readers, many of whom, I know, are among my personal friends. Once in a while I hear from the "Golden West," and all such favors receive my best attention, for it is pleasant to retain friendships through the passing years. Experience teaches us many things, and when one profits by such teachings, as I hope I have done, no matter how hard they may seem at the time, we are thankful when we realize their benefits. I am sure editors and lecturers will number among them the most perfect of folks, for few others get so much good advice, encounter so much experience, or run the gauntlet of so much criticism. Doubtless, our experiences in such matters run on parallel lines! Well, as "preaching" is not my forte, let me proceed to other subjects.

First, let me say that the JOURNAL comes to hand with unflinching regularity, and that it is always a welcome visitor can go without saying. California Spiritualists, and those of other States near or far, owe you much for the weekly feast of good things you provide for them, while your reports of the work in the city, and the State, show that the Cause is ever making headway. I see my old friend, Mrs. Lillie, is still to the fore, doing, as ever, good work. I am sure the Progressive Society could not retain a more eloquent or capable advocate. I note, too, that my old friend, Mr. Rider, is now President of that body, and it may interest him to know that I have an excellent stereopticon slide of the Ordination paper which that society issued to me, and that it has interested hundreds of our people, when shown on the screen at my illustrated lectures. Mrs. J. J. Whitney is also, I note, still engaged in the work; also Mrs. Hendee-Rogers; my good friend, Dr. N. F. Ravlin, and many others, I see, are still busy, while I am especially pleased to note that the Lyceum work is sustained, with my old friend, C. H. Wadsworth, at the helm.

I am also glad to see that the California State Spiritualist Association is flourishing, for it was my privilege to be present when it was formed, in Golden Gate Hall. No better men could be at its head than the officers; of each I retain the kindest memories of many fraternal courtesies received. Some day I expect to grasp their hands again, when I hope a little corner in the work will be made for me during a short stay in your beautiful city, of which myself, wife and daughter retain such pleasant memories that we all long to see it once more, while we are in the mortal.

The Cause in Great Britain progresses famously. The meetings

were never more numerous, or better attended. Our periodicals are all well sustained, and the National Union is now a fact. The professional mediums are well supported and their numbers are constantly increasing. Alike in the metropolis and the provinces, decided progress is the order of the day. In London, Mme. Montague has achieved a gratifying success, as also Mrs. L. H. Manks, of Philadelphia, which shows that British Spiritualists can and do appreciate American mediums. At present W. J. Colville is lecturing here.

The Lyceum work is in a thoroughly satisfactory condition in this part of the world, for Spiritualists at last realize its supreme importance to their children, and the future of the Cause. We have nearly 140 lyceums, and a National Lyceum Union, to which some 130 of the lyceums are affiliated. Mr. Alfred Kitson is the General Secretary, and it is no exaggeration to say he has largely been the means of building up this work. Mrs. E. H. Britten dubbed him "Alfred the Good," and the description is as well deserved as ever. A month hence the Union will hold its annual Convention, and the rule is for a large and influential assembly to be present at these gatherings.

From this brief summary of affairs here you will see that the Cause is rapidly becoming what its best friends most desire. Its influence on public opinion is increasingly manifest, for press and pulpit now treat it with respect. While the battle is not over, it is, nevertheless, more than half won. The workers, spirits and mortals will yet see the full triumph of their efforts.

I saw your kindly mention in the JOURNAL, of March 15, concerning my impending Australasian tour, and let me thank you for the same. Mrs. Morse and Florence (the name by which so many of our American friends know her best) will go with me. We all feel that we cannot part for so long a time as the tour will consume, so we intend to share its labors and its pleasures together. Truly, "it is not good for man to be alone," as said one of old. Miss Morse is now a worker, and doubtless her voice will be heard in your midst, as we purpose returning to England via the United States. With warmest regards to all friends,

Fraternally yours,

J. J. MORSE.

London, Eng., March 29, 1902.

### Letter from Portland, Ore.

TO THE EDITOR:

The old established First Spiritualist Society holds meetings every Sunday evening in the Abbington Building, the attendance being from 300 to 400. Mr. J. Lucas is filling a second term as president and lecturer. Mrs. C. Cornelius has for the past 9 months been engaged as test medium.

The East Portland Truth-Seekers' Association has lately been formed. The Rev. G. C. Love was elected president and lecturer; Mrs. Ladd-Finnican has been engaged to give tests. It begins with favorable prospects. The most enterprising Spiritualists of Portland belong to it, and take an active interest in the meetings. The hall has a capacity for 400 seats, and has been crowded every Sunday evening so far.

The meetings held in Mrs. L. A.

Mallory's parlors Monday evenings for the past four years are still continued, and with as much interest as ever. The attendance varies, according to the weather, from 50 to 150. They are conducted by J. Lucas, and held for the purpose of soul culture. A topic is selected for consideration, and as many as from 10 to 20 speakers present their views in one evening. These gatherings are educational.

The World's Advance Thought reading-room, conducted by Mrs. Mallory at her home, is free to the public, where the latest and best books, magazines, journals and papers are kept. Mrs. Mallory pays all expenses and gives freely whatever she undertakes for the sake of Spiritualism and Humanity.

At the home of Capt. and Mrs. McMillan meetings have been held on Sunday evenings for the past two years with an interesting attendance. Dr. Wigg delivers inspirational lectures, and answers questions regarding a future life. These meetings have done much good for investigators, as the McMillan family has positive proof that their friends still live after transition. LUDWIG B. LARSEN.

### Los Angeles Letter.

TO THE EDITOR:

Strenuous exertions are being made, especially by the Harmonial Society and its energetic and respected pastor, Mrs. Von Freitag, to procure a Spiritual Temple for the use of the Spiritualists of Los Angeles, and it is hoped the object can be accomplished before another anniversary comes around.

Mr. Will C. Hodge, of Chicago, lectured with much acceptance before two local societies on Sunday, April 6.

I stated in the PHILOSOPHICAL JOURNAL several weeks ago that there would be delay in the decision of the Court in the Chesbro case, and this prediction has been verified, for Judge Smith has not handed down any deliverance on the subject, to the manifest injury of all parties concerned.

The public turned out in goodly numbers Sunday evening, April 6, to attend a materializing seance in Truth-Seekers' Hall, with George Brower and Mrs. Feeser as the mediums, and the auditorium was well filled. The management conducted the seance under strict test conditions. Committees were appointed to personally examine the mediums before entering the double cabinet, and to search the cabinet, etc., who reported to the audience in such a manner as to make it clear to all fair-minded spectators that there was no possibility of collusion or deception by mediums or management. The managers also requested all who had before made up their minds to be dissatisfied, to go to the door and receive back their small admission fee, so as to avoid future animadversions and adverse defamatory criticisms.

A large number of spirits materialized at the door of the cabinet, and those they called for stepped upon the platform and interviewed them. Besides, we had trumpet-speaking by spirits, and about 90 type-written messages were received for different persons. It was, without exception, the best public materializing seance I ever attended, and I have been to a good many. The honorable way in which the seance was conducted—the holding of it under strict test conditions, which precluded the possi-



bility of collusion or deception of any kind—were indeed gratifying and deserving of the highest commendation. There cannot be the slightest shadow of a doubt that the materializations and other manifestations received were genuine to the core. Here we are only in the early part of April, and even now there is talk about our next camp-meeting. Well, if our next camp meeting is as satisfactory as the one we had during 1901, nearly all I think, will be satisfied.

WILLIAM LOVEGROVE.

### Psychic Significance of Color

W. J. COLVILLE.

QUESTION—While speaking to three youths in the shop where I am employed, I saw a large part of a white-washed wall change color, as it were, all at once, and turn to blue. After speaking to them I went into another part of the shop, but still the color was where I looked. I have noticed colors before on things; when I sit thinking, a bright light will flash across the room or sometimes linger for a minute. Will you kindly tell me what this means, and if colors have different meanings, and oblige, ANGELSKIA, Warsaw, Russia.

ANSWER.—There is a great deal of interest now manifest in the significance of colors all over the world, and we are happy to be able to throw some light upon such interesting experiences as those of our present correspondent, which, by the way, are by no means uncommon among sensitives, and sensitive people are at present extremely numerous.

The three primary colors, red, yellow and blue, signify, according to the most ancient and reliable occult or theosophic testimony, love (red), wisdom (yellow), and manifested truth (blue). Red is the fatherly and yellow the motherly color, blue being the color of the offspring from a truly harmonious union.

Leaving the mysterious realm of occultism and enter the region of practical modern therapeutics, we find that Dr. E. D. Babbitt (now of California), in his splendid work entitled "Principles of Light and Color," has given us a very complete and highly useful description of the medical value of all the colors of the spectrum, and we know from experience that chromopathic treatment often completely succeeds where other measures have failed.

In discussing the always interesting though somewhat veiled subject of the colors of human auras, it is very largely admitted as an outcome of widely concurrent clairvoyant testimony that the clearness or dullness of a special tint or hue, together with the special direction of its tendency as it emanates from the psychic body, accurately reveals the moral and mental status of whoever it proceeds from.

When any color is seen bright, clear and ascending, it betokens moral and mental pureness and exalted sentiment; but when any color emanates murky and trends downward it evinces a disposition the reverse of candid and aspiring. The effects usually produced by colors are easily determined by experiment, and in broad outline we may safely vouch for the following declaration, which is a highly concentrated epitome of Dr. Babbitt's famous system, as elaborated in his learned works on chromopathy.

Red is the right color to employ in all cases where it is desirable to stimulate the patient to greater excitability, and its use always

suggests vigor and courage; it is therefore par excellence a mental and physical tonic or invigorator.

Blue is the cooling sedative color, which antidotes fevers and allays every febrile tendency; its use is counselled in all cases requiring to be soothed or calmed.

Yellow, or amber, is valuable for intellectual stimulation; it is nerve-animating, and assists brain-workers to accomplish a large amount of head-work as distinguished from manual effort, without experiencing unpleasant reaction or subsequent fatigue.

Purple, which is a combination of red with blue, suggests a healthy stimulus coupled with a sense of repose. It is therefore to be highly recommended in a great variety of situations, and can be employed more frequently with greater advantage than any other single color.

Pink always suggests hope, and is a counter suggestion of great service and most beneficent utility wherever a tendency to pessimism or despair has been prominent.

Green, the color of all nature's promises of coming variegated glory, is the special antidote to nostalgia, or home-sickness. It can be effectively introduced to counteract general restlessness or sense of dissatisfaction with surroundings.

Violet is the most spiritually suggestive of all colors, and can be used with great success in rooms where people congregate, or where one is accustomed to sit alone in quest of interior enlightenment.

Through colored glass the shining of the solar ray or electric light will produce the most perfect results, but all articles of furniture and of wearing apparel exert a decided influence on sensitive persons by virtue of the special predominating color.

All neutral tints are quieting as they approach to white, and depressing as they slide toward black. Precious stones have in a particular degree embodied something of the solar radiance during their geologic formation. They are often, therefore, when judiciously selected, of decided benefit to the wearer.—Two Worlds.

### V. S. U. Anniversary.

Three meetings were held at the Legion of Honor Hall, Boston, Mass. An interesting program was arranged and all the workers were at their best. After the president's greeting, Mrs. Juliette Yeaw gave an inspired address, followed with spirit messages by Mr. Edgar Emerson.

In the afternoon Dr. B. F. Austin gave an address on "Spiritualism, the Religion of the Bible."

In the evening Hon. H. D. Barrett president of the National Association, delivered an eloquent address, followed with spirit messages (ballot readings) by F. A. Wiggin. Music was liberally interspersed in all the sessions.

Friends of the Union will be glad to know that it was aided financially by contributions (either for the General Treasury or Fund for clearing the Home from its mortgage debt, or for the permanent Sinking Fund), and collections of upwards of \$250.

A special fund was started to pay the burdensome mortgage of \$5,000, which has been crippling in its effect on the Union from the start, and has already reached the half-way mark. How encouraging will be the outlook with the Home relieved from its troublesome debt!

If the Banner of Light Sinking Fund reaches anything like the proportions it should before it closes, at last the old V. S. U. will be established on permanent lines.

The first Tuesday in May will be the annual meeting for election of officers. The V. S. U. to-day has no school-boy's task before it, but it has an opportunity for service, on lines of practical humanitarianism, and I believe needs only your support and proper, consecrated officers and members, when the glad note of her "reasonable service" shall be heard throughout this continent.

IRVING F. SYMONDS.

### Mind and Mental Action.

STELLA B.

Mind is cohesive particles of vibratory magnetism concentrated. The brain is refined matter. Nerves are electrical conductors connecting mind and matter. Mind electrifies matter, yielding a power that moves the human mechanism through the thought fields with great rapidity.

The magnetic power of the spiritual is magnified, when the mind is growthy, for it concentrates the particles of rarified matter and gives them intelligent expansion. It also gives them intelligent action, and when the spiritual or astral body is ready for the expression of will, mind can guide it intelligently and unselfishly if the mentality is perfected by the progress of the individual.

Mind is the acting fluid or the connecting force between the worlds of divine interpretation and the world material. In its formation the seeds of thought are collected and carried carefully from the magnetic center by the nerve conductors, to the brain, where each seed carefully deposited germinates and thought springs into universal existence, as grand, sublime, powerful, as the force from which it originated. These little seedlings of thought (or mind fluid) are received and formulated to suit the formation or organic structure of each small cell. Acting in concert with the white matter and arranged by the gray, it gives to the world by constructiveness, and also by creativeness, all the grand improvements and beautiful thoughts that fill our small world with the enthusiasm of spirituality.

### Do Spirits Materialize?

At the close of one of his lectures in Melbourne, Dr. J. M. Peebles dealt with a number of questions from the audience. In response to the query, "Do you believe that spirits materialize, and, if so, how?" he said: "Pure, essential spirit never becomes matter—is never seen either by the physical or clairvoyant eye, while the spiritual body is often clairvoyantly seen, within which dwells the divine Ego, the higher self, the God incarnate. This spiritual, or astral body, as the old occultists called it, constitutes the framework over, or on, which the materialized form, through the manipulations of immortal chemists, becomes temporarily visible. Invisible steam may become solid, ponderable ice—a sample of the unseen, materialized. So spiritual substances manipulated, polarized and chemically compacted, may become visible: in this way, we may see the materialized forms of our departed friends."—Harbinger of Light.

## Your Life Told by the Stars

Parts of the Grand Man Relating to the Zodiacal Signs	Signs	Domains of the Signs	Date of the Signs
Head	Aries	Fire	Mar 21 to Apr 19
Right Shoulder	Taurus	Earth	Apr 19 to May 20
Left Shoulder	Gemini	Air	May 20 to June 21
Right Arm	Cancer	Water	June 21 to July 22
Left Arm	Leo	Fire	July 22 to Aug 23
Right Leg	Virgo	Earth	Aug 23 to Sept 23
Left Leg	Libra	Air	Sept 23 to Oct 23
Right Foot	Scorpio	Water	Oct 23 to Nov 23
Left Foot	Sagittarius	Fire	Nov 23 to Dec 21
Back	Capricorn	Earth	Dec 21 to Jan 20
Neck	Aquarius	Air	Jan 20 to Feb 19
Front	Pisces	Water	Feb 19 to Mar 21

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EDITOR.

Assisted by an Able Corps of Special Contributors.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office by mail for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued and all the arrearages are paid.

SAN FRANCISCO, APRIL 19, 1902

Dr. T. De Witt Talmage, the noted preacher and author, passed to spirit-life in Washington, D. C., last Saturday. He will probably now very soon change his views concerning spirit return and life and employments in the spirit-world.

**Post Check Currency,** the issue now being discussed in Congress, would be a great boon to those who want to send small amounts by mail with perfect safety without the trouble of obtaining a post office money order. These notes, while they can be used as common currency, may be instantly made into money orders by the owner writing upon them to pay to a certain individual, then they can be collected at his post-office. This post check currency would be a great advantage for persons living in the country or at some distance from a postoffice. Now that we have rural delivery this new arrangement seems to be a positive necessity.

Those who approve of this measure should write at once to their senators and representatives in Congress asking them to vote for such a provision.

**The Past** is gone forever. "Now" is the only time we have. An exchange wisely remarks as follows about our past failures and regrets concerning them:

It is as wrong to condemn one's self for mistakes made as it is to condemn one's neighbors. Each one does the best he or she can at the moment—why not make the best of it and not waste so much spiritual and physical force in regretting what is past and cannot be undone?

## Easter, the Spring Festival.

Easter was a pagan festival to welcome the return of the sun after the Winter's cold and dreary weather. In it the people hailed with delight the re-awakening of Nature to new life.

It was adopted by the Romish church, and re-vamped to suit the resurrection of Jesus, which occurred just after the passover of the Jews, in early Spring.

Easter is celebrated with eggs even to-day—the symbol of reproduction, and it is doubtless on account of the symbolism of the ancient pagan rituals, that it was made to represent the resurrection of the Nazarine prophet.

As the festival of Spring, Easter celebrates the triumph of life over death, and the resurrection of Nature from her repose during Winter, representing the rising of the spirit to immortal bloom and eternal progression. Taking this view of the matter, Spiritualists did well to celebrate the Easter-tide this year, for it covered (on Easter Monday) the anniversary of the advent of Modern Spiritualism—the day of their greatest joy. We therefore see no need of calling it a "bogus anniversary," as is done by Mr. A. H. Nicholas, on page 3 of this issue of the JOURNAL. It beautifully symbolizes the transition to spirit-life, of which Spiritualism furnishes the *proof positive*, by returning spirits who say: "We live in the state beyond this, and in proof of this, we can and do communicate with those still on the physical plane of life. Rejoice, therefore, with us, in the joy which this announcement brings to you."

Easter will not occur again in March until 1907, when it comes on the 31st—our anniversary day. Next year it comes on April 12.

**The Arrests** at the Colony at Home, Pierce county, Wash., by the postal authorities for a violation of the U. S. mail regulations, turned out like those at Sea Breeze, Fla. Both were the work of malicious persons, who try to squelch all the New Thought movement and all ideas not in accord with old and preconceived opinions. There being no proof of violation, the cases were kicked out of court and the privileges of the mails were restored. It is high time for Anthony Comstock methods to cease.

**Heresy.**—What is called "the religious world," in the United States, is working with heresy-hunts and trials for heresy. Presbyterians, Baptists, Methodists, Congregationalists, all feel the oscillation, and all are getting dimly conscious that science and free criticism are to blame. So says an exchange in England. Yes; the whole world of thought is struggling for freedom from the bondage of old dogmas and creeds.

## Troubles Everywhere.

Mars, the war planet, now rules the world, and consequently the people everywhere are either uneasy or are actually engaged in war. Asia, Africa, South America and even Europe are boiling over with the war spirit, and are already fighting or are ready to fight. Belgium is in the throes of revolution. The Turkish Sultan has been superseded, and the empire has a war brewing in the North.

The problem of the Balkans, says an exchange, is peculiarly complicated. Russia is showing every disposition to prevent an outbreak of war upon the peninsula. To maintain the existing situation in Southeastern Europe, Russia is prepared to sacrifice the interests of almost any of the small States in that part of the world.

This attitude of Russia is warmly seconded by the other European powers. The collective purpose of European diplomacy is utterly at variance with the desires of the people at Macedonia for a radical change in the conditions which are fast depopulating the country and bringing its remaining people to beggary.

It is doubtful whether the Bulgarian government can restrain much longer the demand for a declaration of war against Turkey on behalf of Macedonia.

Such a declaration would find Bulgaria without an ally pitted against the power of the Ottoman empire, re-enforced by the combined sympathy of the governments of Europe, which are opposed to any developments upon the Balkans which might lead to any further complications.

**Science** again verifies the assertions coming from the spirit-world. The latter leads out boldly, and science tardily attests the truth. The *Universal Republic* remarks as follows on one of tardy verifications:

In "The Wisdom of the Adepts," by T. L. Harris, published in 1884, he asserted that the ring of Saturn was composed of five rings. At that time astronomers only knew of three. In the *Observer* of Jan. 6 it was reported that Sir Robert Ball had stated in his address at the Royal Institute that Professor Barnard, a famous astronomer, had just discovered the fifth ring. M. Berridge, a correspondent of *Light*, of London, reports the above facts. This is not the only time that spiritual intuition has perceived what science has, later on, verified to be true.

**Mme. Florence Montague** lately gave an address on "The True Mission of Spiritualism" to a large audience in England, before the London Spiritual Alliance. It was a brilliant effort.

**Those who Know** themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

## The Reviewer.

Any of the Books noticed in this Department can be ordered at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**THE GOOD TIME COMING, or The Way Out of Bondage,** by Jane W. Yarnall, Chicago, Ill., author of "Practical Healing for Mind and Body." Cloth, \$1.00. For sale at this office.

This book contains 21 chapters, covering the whole ground of the "New Thought" ideas and giving a rational conception of the Scriptures, commonly called the Bible. It teaches a gospel of freedom, and plainly shows the way out of bondage to antiquated ideas and race conditions.

The author says: "One of the greatest mistakes of the Christian religion, as popularly taught and understood, has been their blind faith in the creeds and dogmas that place the principal benefits of the gospel beyond the grave, instead of making it a saving gospel for the *now*."

It is just the book for thinkers in the churches to read, to help them to throw off the shackles of superstition.

**THE EVOLUTION OF IMMORTALITY,** by Rosicruciae. Cloth and gold, \$1.00. Eulian Pub. Co., Salem, Mass. For sale at this office.

This book is a Rosicrucian Revelation through Spiritual Illumination, furnishing a new and powerful key of knowledge upon such subjects as Life, Love, Sex, Truth, Wisdom, Consciousness and Divinity. It is a marvelous and convincing treatise upon a subject of vital interest to every creature that breathes.

This book is thought-provoking, and strongly hints that physical immortality is possible. It will repay the closest perusal of intelligent and progressive persons.

**THE TREASURE OF THE HUMBLE,** by Maurice Maeterlinck, translated by Alfred Sutro, with Introduction by A. B. Walkley. New York: Dodd, Mead & Co., 372 Fifth Ave. Fancy cloth, gilt top. Price, \$1.75.

This book deals with the mysterious. It is a work for mystics. The occult is the only thing in Nature which is worth considering. It points to the "beauty" within each individual, and bids all to recognize it consciously, not only in themselves, but in their friends as well as foes.

The author says: "What I say often counts for so little; but my presence, the attitude of my soul, my future and my past, that which will take birth in me and that which is dead, a secret thought, the stars that approve my destiny, the thousands of mysteries which surround me and float about yourself—all this it is that speaks to you at that tragic moment, all this it is that brings to me your answer. There is all this beneath every one of my words, and each one of yours; it is this, above all, that we see; it is this, above all, that we hear, ourselves notwithstanding."

**The American Medical Union,** a history, origin, principles, purposes and progress by Dr. F. A. Bland, secretary, 161 So. Hoyne Ave., Chicago, Ill. Price, 10c.



AROUND THE PAN with Uncle Hank, by Thomas Fleming. 262 pp. New York: Nut-Shell Pub. Co. Price, \$2.00. For sale at this office.

This book is mirth-provoking as well as instructive. Thomas Fleming, who wrote and illustrated "Around the Pan with Uncle Hank," is a kind of Yankee Aristophanes, and has made his hero, Uncle Hank, see the humorous and useful side of every feature of the beautiful Pan-American Exposition.

Uncle Hank is not a voluble prologue to imaginary incidents or features of the great exposition at Buffalo; he is rather a witty historian, who sees with sharp eyes more than any one visitor could possibly observe, and his quaint Yankee style and keen perception make him the victor in many a verbal encounter. The reader who follows this jocular and wide-awake philosopher around the exposition will not only be entertained and instructed, but will have a thorough knowledge of the "Rainbow City," its foreign exhibits, home products, ethnological curiosities, funny freaks on the Midway, and the Indian in his role of modern showman.

THE UNSEALED BIBLE, or Revelation Revealed, disclosing the mysteries of life and death, by Rev. Geo. Chainey. Vol. 1, Genesis, or the Book of Beginnings. London, Eng.: Keegan, Paul, Trench, Trubner & Co., and the School of Interpretation, 203 Michigan Boulevard, Chicago, Ill.

This volume consists of 400 octavo pages, containing 77 separate interpretations, and is handsomely bound in silk cloth stamped with a beautiful symbolic design in black and gold. Price, \$3.00.

It is a very unique and peculiar book. The author puts a meaning or interpretation upon the principal names of both persons and places in the book of Genesis, and then proceeds to formulate a theory upon it. As a specimen of this we quote from page 386:

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And may our thoughts forever shine  
Like beacon lights from heights above.  
Help us to build our nations strong,  
That time, nor tide, nor flood, can  
shake;  
Retain the right, reject all wrong,  
Build walls of truth that cannot break.  
Help us to drive away all fear,  
Bid all our doubts and gloom depart,  
And may we feel thy presence near,  
To fill with peace each anxious heart.  
Oh, angel guide, show us the way  
To conquer all that is not best;  
And may we never from it stray,  
For it doth lead to heavenly rest.  
G. W. SANFORD, Verdugo, Cal.



The Editor is not responsible for the opinions of correspondents.

## The Bogus Anniversary.

TO THE EDITOR:  
I see it reported in the PHILOSOPHICAL JOURNAL that Spiritualists, in several localities, celebrated the anniversary of Modern Spiritualism on Sunday, March 30. That is an error—a great mistake. They simply celebrated the Christians' sacred day, for which they show greater devotion and reverence than for our own natal day, which always comes on March 31.

This all-important day came and went, as usual, without a demonstration or sign of its importance. I have known many instances where the jubilees were continued several days and the 31st was not included. It was entirely ignored. Jubilees were advertised for March 28, 29 and 30, and also April 1, 2 and 3, so as to include Sunday, which seems to some Spiritualists a much more important day than March 31. Are we Christian Spiritualists? It seems as if there is an intentional design to slight our own natal day, to hold a bogus celebration. We are simply playing the game of make-believe.

We know of no anniversary occasion in point of magnitude surpassing that of March 31, held in commemoration of the dawning light of Modern Spiritualism.

Of gala days men write as great  
On time's memorial arch,  
We hold in highest estimate  
The thirty-first of March.

For then we meet to celebrate  
The day the "raps" began,  
In eighteen hundred forty-eight,  
To bring good news to man.

A. H. NICHOLAS.

[See editorial remarks on this subject on next page.—Ed.]

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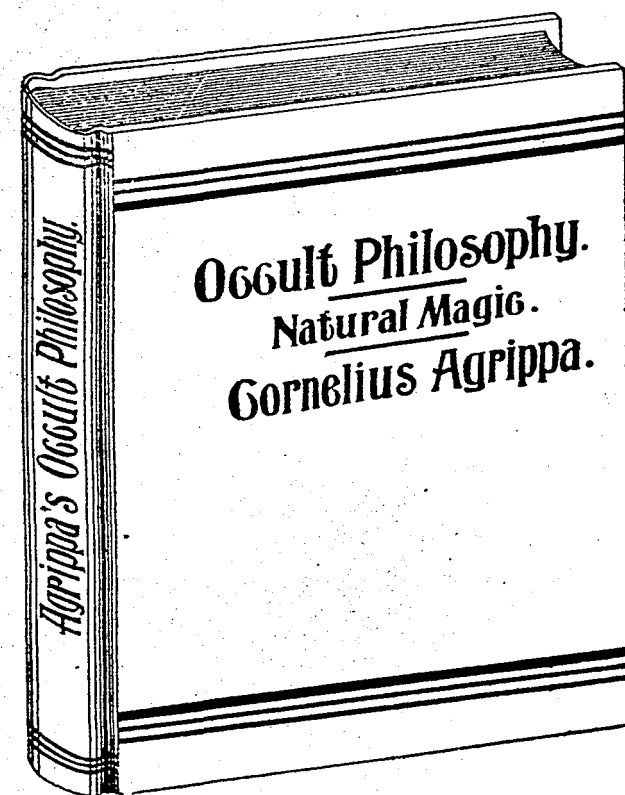
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**Dr. N. F. Raylin** gave a lecture last Sunday evening at Gillman Hall, Oakland, Cal., on "How to Draw from the Universal Life," which was both eloquent and enthusiastic.

**Temple Entertainment.**—Sunday, April 27, will be our next monthly entertainment for the benefit of the Temple Building Fund. We have considerable money in the bank at the present time for the purpose of building a suitable place for our people to meet in. CHARLES F. VAN LUYEN.

**Mrs. Addie L. Ballou** is in attendance at the San Jose political convention this week, where she went as a delegate, and will exert considerable influence on account of her magnetic presence.

**Mrs. D. N. Colby** has returned from her vacation, which was spent up in the mountains, and is now giving sittings daily at her residence, 1041½ Valencia St., San Francisco. Her circles are held every Tuesday evening.

**Mme. Young** held a meeting last Sunday evening for the demonstration of a future life, at 605 McAllister St., San Francisco. After the inspirational lecture by Mrs. Sarah Seal, Mme. Young gave convincing spirit messages.

**Mrs. Eberhardt** held her Sunday evening meeting at 3250 22nd St., San Francisco. The hall has been beautifully decorated and was well filled. Mrs. Eberhardt gave spirit messages and psychometric readings.

**Mrs. C. J. Meyer**, at 335 McAllister St., San Francisco, last Sunday read flowers and gave psychometric readings to a good audience.

**Chas. J. Anderson**, "the boy orator," gave a lecture last Sunday evening at Woodman Hall, Oakland, on "The Individual and the Higher Social Order," followed by psychic demonstrations. The hall was filled, and Mr. Anderson was thoroughly inspired and gave a very impressive lecture and excellent tests.

**The Mediums' Meeting** at Blake Hall, northeast corner of 11th and Clay Sts., Oakland, on Friday evening, April 11, was a success. Messages and psychometric readings were given by Miss Dixon, Mrs. Seip and Mrs. Nelson. These meetings will be continued every Friday evening until further notice.

**The Society of Progressive Spiritualists** held its regular meeting last Sunday evening in Occidental Hall, 305 Larkin St., San Francisco. After the usual song service Mrs. R. S. Lillie gave an inspired lecture on "The Future of Spiritualism." In the course of her remarks she referred to the fact that Spiritualism could not expect to thrive and prosper unless it had suitable places for holding its meetings, temples suitable for communing with the angels, untrammelled with the influences that come from adverse conditions usually found in halls which were used for all kinds of purposes by all kinds of people.

This is an important suggestion and should receive that attention which it demands.

**Dr. Geo. W. Carey** lectured for the Union Spiritualists at Fraternal Hall, Oakland, Sunday afternoon, April 13, to a good audience, on the subject, "The Truth Shall Set You Free." Miss Sundberg and Mrs. Seip followed with messages. Miss Dora Dixon gave messages in the evening, and Prof. L. L. Cole sang the original song, "Truth Banter," and closed by reading "My Soul Awaits." Every seat in the hall was occupied.

**San Jose.**—At the membership meeting of the First Spiritual Union of San Jose, the following were elected officers and directors for the coming year: Pres., W. W. Tucker; Vice-Pres., J. H. Shurman; Sec., C. G. Reynolds; Treas., H. H. Nichols; Directors: Mrs. E. Simons, Wm. Vinter and Geo. Roberts.

**Mr. John T. Lillie** has arrived from the South, where he has been sojourning for many months on account of indisposition, and will receive a hearty welcome from his many friends here.

**Married.**—On Sunday, April 13, 1902, by Rev. John B. Wilson, 400 Scott St., San Francisco, Franklin Pieck Bowker of San Francisco to Mrs. Mary E. Gruwell of San Jose, Cal., in the presence of a large number of friends.

**Mrs. R. Cowell** entertained a large audience at Loring Hall, Oakland, last Sunday by giving convincing messages from the spirit-world to those present.

**Memorial Day.**—The Children's Lyceum at 909 Market St. will observe next Sunday, April 20, as a memorial day. Prominent mediums are expected to be present, and we hope to hear from many of our former Lyceum workers (old and young) who are now in the spirit-world. Please come, and bring flowers. C. H. WADSWORTH.

**Married.**—In San Francisco, Cal., March 8, 1902, in the parlors of Mrs. J. J. Whitney, 1164 O'Farrell St., Miss Julia E. Brown, one of Oakland's fair daughters, and William Dunn of Newark, Alameda county, were united in marriage. The bride was accompanied by her parents and a brother, and in their presence the simple yet impressive spiritual service was performed by Mrs. R. S. Lillie, and the aid of unseen ones was invoked that their love might be as unbroken and as bright as the circle of gold which the groom placed upon the fair hand of the bride.

**Mrs. Maude L. von Freitag** is taking a vacation for a few days' needed rest at Oakland.

**The Order of Astraea** will hold its last meeting for the season, at 1726 O'Farrell St., San Francisco, on Sunday, April 20, at 1:30 p.m.

**Mr. and Mrs. Aldrich** of Santa Rosa lately spent a few days in San Francisco and attended the anniversary celebration in Odd Fellows' Temple on March 30.

**Unity Hall**, 856½ Isabella St., Oakland, Wednesday evening, Vice-President Stewart presided. Dr. Sol Palinbaum gave a lecture, followed by tests. Addresses were made by Mrs. Amanda Smith and Mr. Orth, and psychometric readings by Mrs. Neilson. Six new members were received. Mrs. Stewart made a few remarks and closed the meeting.

**Election.**—The annual meeting of the members of the Society of Progressive Spiritualists took place at its office, 3322 17th St., at 2 o'clock p.m., on Sunday, April 13, with the result as follows: Wm. M. Rider, president; F. T. Lillie, vice-president; John Koch, secretary; B. F. Small, treasurer; directors: Mrs. H. E. Robinson, Mrs. G. Hildebrandt, Mrs. B. F. Small, A. D. Hall and John Matthews.

**The Ladies' Aid Society** has a genuine baby, and a christening is in prospect on some Wednesday afternoon in the near future, due notice of which will be given later. Last Wednesday afternoon the ladies met, and had a very pleasant time in their new quarters, at 1164 O'Farrell St., San Francisco.

**Postage Stamps** may be sent to this office only for fractions of a dollar.

## A Message of Hope

The Eminent Dr. Peebles, with an Able Staff of Assistants, has Discovered and Perfected a Treatment that Gives Hope to Every Suffering Home in the Land.



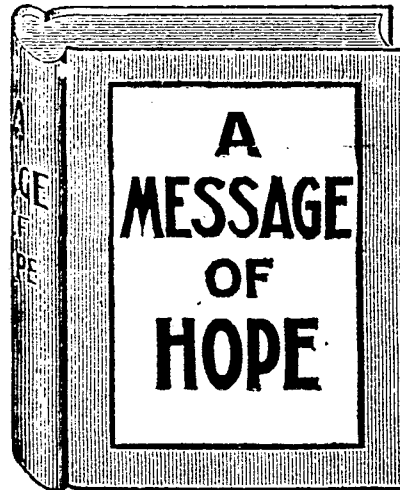
J. D. STEVENSON, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that **any one can take it in their own home** without retention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism and after four years of treatment with local doctors, "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Method, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 912 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. A last chance I wrote for you, and I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. **It will give you the key to the GRAND TREATMENT** and explain fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about your condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. **ABSOLUTELY WITHOUT COST.** Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address **DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.**



## Societies and Meetings

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

**Telephone.**—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

**"De-ire"** was the theme of Henry Harrison Brown's discourse at Odd Fellows' Building last Sunday evening. In it he discussed of Fate and Free-Will, of the "Absence" and the Indwelling God, and showed that both ideas were correct. The Absolute is in the Soul of Man. When man chooses, he controls the expression of the Absolute and becomes the Personal God. Man when he chooses becomes the Master of Fate. When he drifts without choice he is the tool of Fate. Desire is the God in the Soul demanding expression. How that desire shall be expressed, the individual can determine, and thus direct the Absolute; he thus, by exercising free will, becomes all that man has ever dreamed of concerning the personal God. Next Sunday will be his monthly illustrated lecture upon "Suggestion," dealing with man's power to modify body to his will.

**The I. F. T. Bible S. S. Church** held its regular meetings last Sunday at 909 Market St., San Francisco; front hall. Tests by Mrs. Seely and Mrs. Hodgson. Mr. Wilson gave spirit messages for 1½ hours in the evening.

General election April 20, 1902. None but those in good standing will be allowed to vote.

MRS. GRUWELL-BOWKER, Sec.

**Notice.**—Arthur S. Howe and Mrs. Gilliland-Howe of Boston, Mass., well known test mediums and speakers, are at liberty to serve societies by week or month, or for camp work. Can also furnish vocal and instrumental music. Terms reasonable. Early correspondence desired for dates, etc. Address care of PHILOSOPHICAL JOURNAL.



Apr 28 1902

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VOL. 39.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, APRIL 26, 1902.

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No. 17.

## WHENCE COMES THE LIGHT?

Whence comes the Light?  
From a mighty Throne  
Where old Nature dwells alone,  
In a sea of deepest night;  
Working in love forever,  
To give us light and life;  
Or, comes it from angels bright,  
Or demons dark, in shrouded night?  
Is it in realms of deepest, darkest shade,  
Beyond the stars, where light is made;  
Where vibrant powers meet to display  
Their mighty strength and create the day;  
Or to meet and greet, and  
Turn the darkness of night  
Into an Eternity of Celestial Light,  
Where starry Zodiacs, blazing forth,  
With magnetic, beautiful light,  
Shine on, shine on forever,  
Arching the depths of Night?  
Is it in unfathomed, caverned night,  
Beyond the thoughts of man,  
That eternal, vibrating power  
Starts forth to meet the Sun,  
And give it never-dying light,  
Its celestial course to run?  
Light is the Universal Power,  
Which guides the fate of Man;  
Hope on, 'tis thine; hope on forever;  
Light, Truth and Love are one!  
JOHN J. HOWARD, San Francisco, Cal.

## BORDERLAND

### A Musical Wonder.

John McLaughlin, a 2 years and 8 months' old youngster of Philadelphia, Pa., is a prodigy in the world of music. His family and friends believe him to be the youngest child singer in the world. He appears regularly at the People's Bethel Mission in the City of Brotherly Love.

The boy is still in kilts, but proudly boasts that he will soon grow out of them and into trousers, with real pockets in them. His voice is a clear soprano, and he sings with expression far beyond his years.

The boy singer has been appearing at the mission concerts and other entertainments since he was a year old. He sings hymns requiring a considerable compass of voice with the greatest ease, and at every concert he is obliged to respond to several encores. His repertory covers almost the complete hymnal of the church. He has what musical critics call a remarkable ear for music. When he hears a melody once his memory retains it, and he can sing it without accompaniment immediately afterward.

The boy's talent was displayed when he was a year old. He heard the hymn, "I'll be Ready When the Roll is Called," and later he was heard humming the melody in clear soprano tones. His parents at once began to train the small youngster,

and soon he had mastered "Holy City," "Nearer, my God, to Thee," "Mother's Prayer" and other hymns.

### Psychic Experiences.

W. J. COLVILLE.

My introduction to the London public took place on Sunday, March 4, 1877, when I was just over 16

years of age. The memorable event has naturally remained green in my memory, and I often return in thought to that strange occasion when, as a mere child, I was presented to a distinguished audience, including many venerable men and women older than my grandparents, and in their presence, led by unseen prompters, to expound the philosophy of life here and hereafter.

I was then, and am still, an inspirational speaker. Words flowed through my lips in those old days when I first confronted public audiences precisely as they flow now, and though it was phenomenal in the extreme that a mere child, without any special training, should be led to discourse profoundly on unstudied matters of science, religion, philosophy, and art, I can truly say that I was



### Spring Blossoms.

In the Spring-time, when Nature puts on her Verdant Robe, and happy birds trill their merriest melodies, is the season of the year gladly welcomed by all humanity, as well as other animate creatures,



never an *unconscious* medium, but I felt myself raised into a truly super-ordinary state.

I think it may interest the general inquirer into psychic mysteries to learn from my own pen of my exact sensations when delivering my maiden speech to a Metropolitan audience. I cannot say that I was entirely unaccustomed to public appearance, because I had been on the stage and sung in concerts previously, and had also functioned at drawing-room entertainments; but, despite this comparative familiarity with the lecture platform as an institution, I had received no usual education or preparation whatsoever to qualify me to officiate as an orator. I never "sat for development," in the usual spiritualistic meaning of that term, but I had undergone a psychic unfolding for a period extending backward to my infancy, for at the early age of five years I had evinced remarkable clairvoyance, to the great amazement of the very common-place people, among whom my earliest years were spent.

When, in 1874, I attended a splendid meeting in Brighton, at which the world-renowned Cora L. V. Richmond (then Mrs. Tappan) was the inspired speaker, I discovered immediately I had left the hall that inspirational speaking was my forte also, and had I been a little older, or a little freer from the dictation of a legal guardian, I should doubtless have made my bow to the great public nearly three years earlier than the date when I actually stood before my first London audience. Quite self-possessed and curiously interested in what was to be spoken through my lips, I stood on the large rostrum of a great hall and listened for an hour to sentence after sentence falling from my lips without forethought and entirely without faltering. I seemed enveloped in an auric cloak, a kind of photospheric sheen which completely sheltered me from varying mental currents, and made me feel as much at ease and as thoroughly at home as though I had been an old professor re-delivering for the hundredth time a most familiar lecture. Then, when the speech had ended and music had followed, the presiding officer (the well known James Burns, editor of the *Medium and Daybreak*, at that time the only newspaper in England devoted to psychic mysteries) requested members of the audience to suggest topics for an impromptu poem. Three subjects were selected, and the three were deftly woven together into a chain of extemporaneous verse which, if not sublime, was at least creditable poetry. During the poetic recitation I simply followed the meter, and consciously wondered how a stanza was going to rhyme next.

As my first public discourse was widely reported and commented upon in the public press, I soon became well known as a lecturer of a distinctly peculiar type, and as "The Kitten Orator," as I was facetiously termed, I soon found myself something of a celebrity. During the remainder of 1877 and until near the close of 1878 I remained in England, not only establishing a platform in London, but filling numerous engagements all over the country. Nov. 1, 1878, found me in America, where at 18 years of age I at once became a prominent exponent of so-called advanced ideas in the great city of

Boston, often styled the Athens of Western civilization.

During my long connection with public life I have traveled around the world, and visited and many times re-visited many important sections of it. I could never confine myself to any particular creed or ism, as I found too many restrictions in all and too little latitude in any. I have been and still am a "free lance." I go where I am called, and never force myself anywhere. The inspiration which came to me in childhood has never deserted me, and though I have warmly advocated the practice of mental therapeutics, and enjoyed innumerable positive evidences of telepathy, my faith has never been shaken in the cardinal verities of Spiritualism.

I have been since 1890 a member of the Theosophical Society. I have peered as deeply as I have been able into the wonders of occultism, but far from agreeing with T. J. Hudson and other prominent telepathists, who imagine their theory of human duality serves to take the basis from under the platform of rational Spiritualism, my researches and experiences are continually demonstrating to my intellect with increasing clearness the impregnable character of the rock on which the essential doctrine of spiritual intercommunication is securely based. Clairvoyance and Psychometry have asserted themselves in my career times without number, and I never take an important step unless led to it by those *unseen* but not *unknown* helpers who have been my faithful counsellors from infancy to the present hour.

During my recent visit to Australia and New Zealand I enjoyed many unmistakable confirmations of the fact of continued spiritual guidance, and concerning prediction I can truly say all that was predicted concerning my coming career through my own lips 25 years ago has already been literally fulfilled. I have enjoyed a singularly large measure of health, and have met with numberless kind friends and true supporters wherever I have journeyed. It is therefore with heartfelt gratitude that I confess at this time that though life has been by no means unshadowed, I have found up to date in all my wanderings that sunshine far exceeds gloom, and joy is a much larger element than sorrow.—*Two Worlds*.

### Psychometry; Soul Measure

BY DR. GEORGE W. CAREY,  
PROFESSOR OF BIO CHEMISTRY.

"As Sons of God, let us reason together."

Matter is a universal substance found throughout the universe in different degrees of fineness, produced by different rates of vibration. *Something* produces or causes the vibrations.

When this substance is in a certain degree of fineness, or rate of vibration, we name it ether. A different rate or degree is called atmosphere. Another change and we have water. Still another and the vegetable appears. Other changes or combinations of the principles composing the substance termed matter, and rock, marble, iron, or diamond, appears. All of these manifestations depend on *Something* quite independent of the material or substance composing the symbol or manifestation. This *Something* is Spirit, which is

the "same yesterday, to-day and forever."

Spirit is unchangeable, but manifests its thoughts, attributes, purposes or love through matter—its clothing or substance—as an artist manifests his ideals with material called paint.

Then it must be clear to your understanding that you, as a living, thinking, conscious entity, are Spirit, and not matter. If so, and you know it is so, you performed a part in forming, creating, all that is now formed or created, and all that *ever* will be formed or created.

But you say: I did not create or form the worlds and all their component parts alone; therefore, how can I understand how it was done, is now being done, or will be done in the future?

I answer: By a recognition of the operation or process called co-operation; some might say the law of co-operation; but the Science of Soul, or Being, does not recognize law at all. It is the law, and co-operation is its operation.

"If ye are in the spirit (i. e., spirit consciousness) ye are not under the law," but are "a law unto yourself."

So, then, by recognizing the Universal co-operation of the attributes or thoughts of which, and the "words" through which, Infinite Intelligence operates or "proceeds," you, a soul, one of these thoughts or words ("and the Word was made flesh and dwelt among us") are enabled to free yourself from the seeming environments of matter, and thus realize your dominion over all that you have taken part in creating, and you have assisted in the creation of all that is. Being a thought of the Universal Spirit called God, you are co-eternal with it.

With this consciousness comes the feeling of creative (or, rather, formative) power. You will realize that there cannot really be any creation. The Universal Substance from which all clothing of Spirit is formed (I mean flesh, vegetable, mineral, etc.) is an eternal Substance, co-eternal with God, and was, therefore, never created. While this Substance is not Intelligence, it is the material used by Intelligence, or Spirit, to manifest to material consciousness.

Now, Psychometry is simply recognizing the soul's own creations, or formations, and interpreting the same. The vibrations that manifested or materialized in matter, are analyzed and understood and described just as a painter may explain his painting, or a mechanic the result of his handiwork.

In a material state of consciousness we do not realize the fullness of our own wisdom. When we awaken to soul-consciousness, that is, a realization that we are souls and have bodies, and not bodies that have souls, we see the object, the reason of all symbols, i. e., created things, and spell the words over again, which is called reading by Psychometry. The word "Psychometry" was coined by Prof. Jos. Rodes Buchanan, who passed to spirit-life at San Jose, Cal., Dec. 26, 1899. It is taken from the Greek, *psycho*, meaning Soul, and *meter* or *mitron*, to measure, and, therefore, means Soul Measure. We understand an object better after we measure it; therefore, we may say that Psychometry means Soul understanding.

With the full realization of the truth as set forth above, comes the power to psychometrize any article

or material symbol. Fully realizing that all material formations, whether the handiwork of man or of "Nature," are the products of our own intelligence, we begin to see how it is possible to understand the history of a certain article or substance, whether manufactured by man or nature. The full consciousness that the same power that carries on the processes of nature, in the vegetable and animal world, also operates the chemistry of life in our own organism, and through the brain cells, nervous system and muscular tissue, operates and forms the handiwork of man, enables us to come en rapport with all formations of matter.

Now, when we wish to psychometrize an article, or read a person, by touching flowers, or a ring, watch or handkerchief, that has been in contact with their person, we should remember the relation we hold to the objects and to the eternal creative or formative power is truly Omnipotent (all power), Omniscient (all knowing), and Omnipresent (all present, or everywhere present).

Let us here make the proper distinction between reason and intuition: Reason is based on a supposition that a certain thing, or idea, or belief, is true; therefore, a foundation or basis from which reason may logically build up a true theory. But if it turns out that the basis or foundation was merely a belief and not truth, the whole structure falls.

Intuition is knowing; therefore truth. It does not depend on reason nor so called logical deductions.

So, then when we psychometrize we wait for the "still, small voice" of intuition, and do not attempt to find truth by the material process of reason and logic.

If, as has been written, we as souls have assisted in the formation of all material things, why may we not know it by intuition, spiritual knowing, instead of trying to logically reason it out in material consciousness, which is simply belief?

In the attitude of Spirit understanding we repeat the words given us by the "still, small voice" of intuition, or knowing, and this is Psychometry—Soul Measure, or Soul Understanding.

No effort of any kind is needed when we psychometrize. We should relax all the bodily functions, and thus still the material consciousness. By this process the most wonderful readings of inanimate objects have been given.

Psychometry is miracle made natural, and occultism engrafted into every day life.

Nothing is hidden that shall not be revealed, and humanity stands at the door of the day when "None shall say: 'Know the Lord, for all shall know Him, from the least even unto the greatest.'"

San Francisco, Cal.

### A Pleasant Occasion.

The First Spiritual Church of Buffalo, N. Y., tendered its pastor, Moses Hull, and his wife, Mattie E. Hull, together with F. Gordon White, who has been serving the church for the month of March, a reception at the Temple, Thursday evening, April 3, which was one of the most successful and enjoyable gatherings ever held in honor of any worker, in the city of Buffalo. The rostrum was tastefully deco-



rated with palms and out flowers. The success of the social gathering was largely due to the president of the church, Mr. Albee, whose generous donations in a financial way are always equal to the occasion. The writer was appointed by the president master of ceremonies. The program was quite lengthy, consisting of vocal and instrumental music under the direction of Miss Bessie Starr; and of short and pointed speeches by the officers and leading members of the church, and others; after which the pastor responded in his usual humorous way, apropos to the occasion, which was generously applauded.

Mrs. Hull, in her word-picturing remarks, spoke of the many tender associations which had been engendered during the past four years, and lamented that they would soon have to depart for other fields of labor. F. Gordon White also lamented that he, too, had to depart for other fields of labor, "but then," he said, "it made but little difference," as he was, in common with other itinerant workers, "only a tramp, at best."

Last, but not least, the large audience retired to the dining-hall of the Temple, and indulged in refreshments, and a good, social time.

The audience, about 200 people, after having expressed a vote of thanks to Mr. Albee for his generous entertainment, adjourned at midnight, all regretting that midnight comes so early in the evening.

W. V. NICUM.

### Survival of Consciousness.

O. O. BURGESS.

It is always well to know something of what a thing is before seeking to find out what becomes of it.

What is consciousness?

In an able writer's recent effort to show that consciousness, like mind, had no existence as an entity, it was said that it was something which could not be defined. In a strict sense, that saying is true, not only of consciousness, but of everything else. To describe all the known properties of a thing is not telling what that thing really is. Nobody knows to a verity what either a cabala or a cabbage is.

To begin with, it should be pointed out as a mistake to limit consciousness to the human mind. For, while it certainly underlies all the phenomena of mind, as well as to enable it to know its own state and actions, it is also true that it, or something that represents it, is a governing faculty which is both inherent and essential to the existence of every other form or condition of being. Whether it be termed consciousness, instinct, natural selection, electrical or chemical affinity, or what not, this faculty is always found in a stage of development which is commensurate with the development of the form of being it inhabits. It is consciousness that sends the hungry mind in quest of immortality, and the hungry animal, man or monkey, in quest of food. It tells the jelly-fish that pebbles are not suited to the requirement of its nutrition, as it tells certain atoms to embrace each other to form air or water. It is the awareness which teaches every atomic, molecular or other constituent of organic or inorganic being just what it is expected to do and just

when and how to do it. While the diamond is crystallizing, no base material need apply. The nucleus of a nerve cell, or of any other cell, knows exactly what to select from the richly-stored blood current to serve its purposes of development, life work and reproduction.

The writer, while grinding out and jotting down the thought, feels disposed to fancy that he is bossing the work all the way from brain to finger tip. But the truth is that he is not even conscious of how his brain, as a mind organ, is doing its work as a whole, let alone the detail work throughout its structural elements. Of the myriad millions of agents employed in that work, from the molecular cell atom upward, each individual possesses awareness of what is wanted of it and both the disposition and the ability to properly discharge its duty. This involves, sometimes, only a poor little modicum of consciousness, but it is always sufficient unto the work required of it. When a commanding general directs a movement of his army, it cannot be duly executed without the conscious co-operation of every soldier in it.

Come to think of it, all the armies the world ever saw would not equal in numbers the army of agents at work in this little act of mentioning them! The idea is stupendous, but it falls within the reality.

What is herein emphasized is the point that consciousness is essentially the life of being. For without it no form of being—not even the ultimate—could have existence. It follows as a corollary that the duration of consciousness will exactly correspond to the duration of the form of being to which it happens to be allotted. That of the ephemerid is brief, and that of man, as an animal, is but three-score years and ten. If the animal be all there is of man, then death is the final term of his consciousness.

It is wise, however, to consider in this connection that life is activity, movement; ceaseless change in the relations and conditions of being. And it is these life changes which bring about evolution from the ultimate of every other form of being that ever has or ever will come into existence. Beginning with simple, inchoate forms, these progress in development and complexity until they culminate in that form known as the human. This is our cosmogony: Life is activity. Activity is movement impelled by this or that phase of consciousness. Movement is being, for movement implies the combination of something moved and something to move it. It has been objected that we have no right to claim man as the end product of evolution, for the reason that we know not how much further he may yet be evolutionally developed. But this reason loses force in view of the fact that the culmination of development, as exhibited in man, is not animal but mental.

There are many animals who in some respects are superior to man. So that what makes him really the lord of creation is not his physical but his mental supremacy. As to physical development, it's chiefly his brain which is so vastly superior; and the purpose of brain development as his mind organ is too obvious for comment. It follows that no further evolution of the animal into something greater than man can ever take place.

Man may be improved upon only in a mental direction through expansion of his knowledge. But to make a better man out of him would not be to evolve him into a higher class of being. He is already like God. That is to say, our experience of the past teaches us that if in the future man should ever come to know everything he would be competent to rule the universe. Knowledge is power! Omniscience is omnipotence!

By the way, man is a good deal of a potency already. Let us call it multi-potency.

There is no escaping the conclusion that the human mind is an end product and as such a return to and a condition in ultimate, eternal being. Man's animal consciousness is simply an improvement in some ways upon the consciousness of other animals. His higher consciousness is the consciousness of his mental being; it is self-consciousness. The deduction is obvious. He has acquired a state of selfhood which is an individuation in the ultimacy of the universal consciousness. Beginning as a mere point of potentiality it has been enlarged by experience to its present actuality. To morrow that selfhood will be different to what it is to-day. But, although it realizes its characteristic acquirements and the changes in itself that are constantly taking place, its abstract sense of selfhood remains always the same.

It has an incomprehensible way of recognizing its own identity which would not be at all disturbed should it find itself thrown into the midst of a thousand other selfhoods so precisely like its own that one could not be distinguished from another except as each knew its own personality. Its relations to eternal life are the same before death as after it, and its conscious identity cannot be diffused and lost in the Nirvana, the infinite sea of ultimate existence, nor fished out of it again for reincarnation. Death, in sundering the material relations of human selfhood, does no more than to change its methods of manifestation of itself to itself and to others. In this regard it seems not unreasonable to suppose that it may require time for it to become familiar with post-mortem methods which must seem to it so different and new. Indeed, it is impossible to conceive just how one is to learn anything or do anything without the aid of the senses.

It would be but a thankless and uncalled-for task to bring evidence to prove the possibility and the inevitability of the survival of consciousness nowadays, when there is within reach the testimony of thousands upon thousands of credible witnesses to the effect that the continued existence of friends of theirs as conscious spirit entities has been over and over again demonstrated to them as satisfactorily as ever was their bodily existence, were it not for the outcry that this is a class of evidence which cannot be admitted because it is an outrage upon common sense. And that, while in our present state of knowledge this proof of continued existence cannot be controverted, yet it surely will be some day, when we come to know more than we do now. But here are the earmarks of an old argument which has been brought against even mathematical certainties. Thus, so far as we know now, two and two make four, but conditions may some day be found under which two and two

will make five, or another number than four.

But the main contention of this article is only that, because it is an inherent faculty of that form of being which is known to have no end, neither bodily death nor even a cataclysm of worlds could prevent the survival of human consciousness.

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SAN FRANCISCO, APRIL 26, 1902

An Earthquake shook up San Francisco on April 19, at about 8 o'clock in the morning, but no damage was done beyond the shake-up, which lasted only for a moment. Other places in the South also felt the temblor, which increased in force until it reached Mexico, where considerable damage was done, but in Guatemala it wiped out of existence two cities, destroying property amounting to several millions of dollars, and destroyed several hundreds of human lives.

Mrs. Georgia Gladys Cooley is now pastor of the new Spiritualist church at Evansville, Ind., and is quite popular there, as we note by the local papers. She is a fluent speaker and presents the Spiritualist philosophy with clearness and ability.

The Will Case at Lafayette, Ind., where William Case left \$15,000 to the National Spiritualist Association—was on April 12 decided in favor of the National Association. Good enough.

Rev. Granville Louther of McPherson has been expelled from the Southwestern Kansas M. E. Church conference for heresy. He is a popular preacher, but could not any longer endorse the fossilized theories of the Church. The conference asked him to abstain from preaching his advanced views, and would gladly have kept him in its folds if he would do so, but he declined, saying he could not be true to himself and refrain from declaring his honest opinions. This is another case where advanced truth could not be bound by church organization.

## Insulting Epithets.

Prof. John Fiske, in *Life Everlasting*, remarks as follows about communications from spirits: "If its value as evidence were to be conceded, it would seem to point to the conclusion that the grade of intelligence which survives the grave is about on a par with that which in the present life we are accustomed to shut up in asylums for idiots."

This is about on a par with the decision of the Philadelphia Judge in the McIlroy Will case, who remarked when deciding the case against Spiritualists, that to be a believer in Spiritualism was *prima facie* evidence that the mind was unsound.

Having failed to meet the arguments in favor of the sublime philosophy of Spiritualism as given through media by advanced spirits, our enemies now aver that to endorse Spiritualism is an evidence of unsound mind, and that communications coming from the spirit world are of the grade of intelligence of those "we are accustomed to shut up in asylums for idiots."

Ever has it been thus! Those in the vanguard of progression who think, invent and promulgate new ideas or grand machinery are said to be insane or idiots.

Jesus, commonly called Christ, promulgated some of the most sublime teachings in the world, but they were in advance of his age and time, and men cried: "Behold! he hath a devil," and "laughed him to scorn."

When Paul, the apostle of the Gentiles, learned and eloquent, argued his case before Festus, he was taunted with the remark: "Much learning hath made thee mad," but his answer was: "I am not mad, most noble Festus, but speak the words of truth and soberness."

When Galileo, inspired by the spirit world, announced the fact that the earth was an orb in space, revolving on its own axis, his theory practically destroyed the prevailing idea of his time, that the earth was a flat plane supported by pillars, forming a square, with four corners. He was said to be mad and thrust into a dungeon.

When Luther dared to think ahead of his time, he was said to be insane, and but for the protection of those who had embraced advanced ideas, he, too, would have perished in a dungeon.

Just so it has been in all ages of the world. Advanced thinkers are suitable only for mad-houses.

Were it not for the intelligence and freedom of thought and action in latter ages, resulting from the progress of the race—prisons, dungeons and lunatic asylums would have been the homes of the mighty intellects of later days—such as Watt, the inventor of the steam engine; Morse, the inventor of the telegraph; Bell, the inventor of the telephone; Edison, the inventor of

electric lights; Roentgen, inventor of the X-ray; Marconi, the inventor of wireless telegraphy; DeRoche and Loeb, discoverers of the secrets of creative life—and hundreds of others whose names shine in the annals of history.

Now, to put those who believe in spirit communication in the same list of lunatics, is an honor which all will appreciate. To aver, without the slightest proof, that communications from the spirit world are but the ravings of lunatics, shows a lack of argument by which to meet the evidence thus defamed. The grandest philosophy in the world is that which came through Andrew Jackson Davis and Swedenborg, and its system of ethics to-day has leavened the entire "lump," until professors, doctors, lawyers, ministers and statesmen accept its truth and admit its correctness.

## Organization is a Necessity.

Everywhere—all over the world—error is organized. Dogma and fanaticism are holding the fort, and pouring shot and shell into the disorganized forces of truth, liberalism and advanced ideas generally! Priestcraft, superstition and bigotry will hold the reins as long as they possibly can, but in the end must give away to the incoming tide of liberality and progressive thought of this ever advancing age. The conflict is on, and if the forces of the New Thought were properly organized, the fight would be short, sharp and decisive; without organization, it will take longer, but the result is certain—Truth will triumph! It must prevail! It has made itself felt in every land, and it is enlightening the masses everywhere! The old systems and old ideas are doomed, and must pass away.

Science.—Although the twentieth century is frequently termed the "scientific age," it is worthy of comment that few who use this term so glibly understand the meaning of the word "science." It is usually understood, even by many who are in a position to know better, in its applied meaning only, as representing investigations into the structure and nature of the material universe. That the term is capable of a wider application seems to have been recognized but by the few. Hence, it may come as a surprise to many that there is a "Science of Being." In "The Builder and the Plan," by Ursula N. Gestefeld, this science of being is most lucidly and clearly set forth, beginning with a basic premise—that will be readily acceptable to all liberal thinkers—and drawing logical deductions from it in orderly sequence until a simple outline of the whole science is presented, as infinite in its possibilities and as exact in application as the science of mathematics. The book can be obtained at this office for \$2.00; postage, 12 cents.

## Divine Revelations.

It is often stated that Spiritualists have no creed, no divine revelation, no inspired book to guide them; but the fact is that they have a revelation, or, more properly, have revelations of the divine mind which are superior to anything which a mortal could conceive. They are the expressions of the Supreme Intelligence of all the worlds and all systems, and to Spiritualists are the real expressions of Infinity. They come not in a closed book, but in the open book of nature, in the rays from the supernal sun, in the still, small voice of spirit, in suggestions and impressions conveyed through the human system, but all are the revelations of Divinity. A correspondent aptly puts it thus:

From every rugged mountain top, from the bosom of the great deep, from the tiny leaf of the fragrant wild flower, from the wings of the storm, from the silence of the forests and from the great deep heart of humanity, there gleams in dazzling splendor a light which flows continually from the very essence of the Great Over-Soul to light man on his way onward, upward, Godward. That is the Divine revelation upon which Spiritualists rest their faith and hope, and they want no other.

Spiritualists who do not subscribe for the PHILOSOPHICAL JOURNAL (or some other Spiritualist periodical) are getting behind the times.

The article in the PHILOSOPHICAL JOURNAL of April 12, entitled "Spiritualism and Vaccination," is worth much more than a year's subscription, to every Spiritualist family, whose members may be in danger of being compelled to submit to "vaccination" against their wills. There are also many other single articles in the JOURNAL which are worth much more than a year's subscription.

Every issue of the JOURNAL is also suitable for placing into the hands of investigators, presenting unanswerable arguments in favor of spirit return and communion with those yet on the physical plane.

May we not reasonably ask every reader to get another subscriber, and thus aid in promulgating the truths of Spiritualism, which now, more than at any other time, are engaging the attention of thoughtful persons everywhere?

Dr. Horatio Stebbins has passed on, in the fullness of his 80 years. He was the successor of Thomas Starr King in California, in whose pulpit he stood erect, magnificent and stalwart as one of the pines of the Sierras until old age gently withdrew him. He passed away in the home of his son at Milton, Mass.

A New Spiritual Temple was dedicated at Galveston, Texas, on Easter Sunday, and will be occupied by the Spiritualist Society.



## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, or the price, for postage.

**MAN'S GREATEST DISCOVERY**, by Henry Harrison Brown, 1423 Market St., San Francisco. Price, 25c. For sale at this office.

This book is a series of Soul Culture Essays comprising the following: Thought as a Form of Energy. Telepathy—the Missing Link. The Ultimate of Power—the Universe is One. Life—its Potentialities and Conservation. Vibration. The Victory over Death—Levitation, Materialization and De-Materialization. Also giving as an Addenda, a successful experiment in levitation.

It is a pamphlet of 70 pages and contains matter of vital importance to every thoughtful person. The magnetic and motive powers of the human system are but very slightly understood at the present time, and Mr. Brown has done a real service to humanity in pointing out in this book some of the methods of developing these powers and their uses.

He says that when he became conscious of the extent of the subject, that he was overpowered in contemplating the possibilities that were presented to him, as in a vision, which awakened within his heart a feeling of joy and unutterable pleasure. The reader will no doubt catch the inspiration and joy in the enthusiasm of the writer while perusing its contents and contemplating the immense possibilities which are presented therein.

All life is the result of vibration, and the different rates of it produce life in all forms and states of being. What we need is to ascertain the laws which control not only heat, light, chemical affinity, etc., and then we can apply man's ingenuity to them and thus ascertain his possibilities. The author says: "Power has been the one principle without which no other could be. It has been the one thing without which there was no thing. With Power—Omnipotence—all things were possible. Hence in the Ideal, Power has been the chief and the prime constituent. To subdue, to create and to exercise Power has been man's ambition, for Power is Life and Life manifests in Power. So much Power, so much Life."

The Open-Air Number of the *Saturday Evening Post*, of Philadelphia, which will be issued on April 24, will be one of the most notable special numbers of the year. In it William Marconi, the inventor of the most successful system of wireless telegraphy, tells, over his own signature, of the experiments which led up to the marvelous results that he has achieved.

*The Breath of Life* for April contains articles under the following headings: The Conquest of Old Age, Echoes from the Inner Circle, The New Creation, and The Season's Gospel. Published at Battle Creek, Mich. 10c.

"Romance of the Red Star" is interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth. For sale at this office. Price, \$2.50; postage, 20c.

**Transition.**—H. G. Green, business manager of the *Free Thought Magazine* of Chicago, and son of the editor, has just passed to spirit-life. Near the same time, the wife of Mr. Shaw, editor of the *Searchlight*, at Waco, Texas, passed away. Our brother editors have our sympathy in these trying hours of parting. We wish that they could realize that their loved ones are not dead, but gone before.

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The Editor is not responsible for the opinions of correspondents.

## Letter from Dr. Spinney.

TO THE EDITOR:

I wish every Spiritualist could see the face and look into the eye of Theodore J. Mayer of Washington, D.C. He has a head large and well proportioned, and is a man of large perceptive powers, great intuitions, with great business sagacity, backed by honor, truthfulness and integrity, with firmness and sagacity. Yet the jewel in his character is his love for humanity and love for the good he can do.

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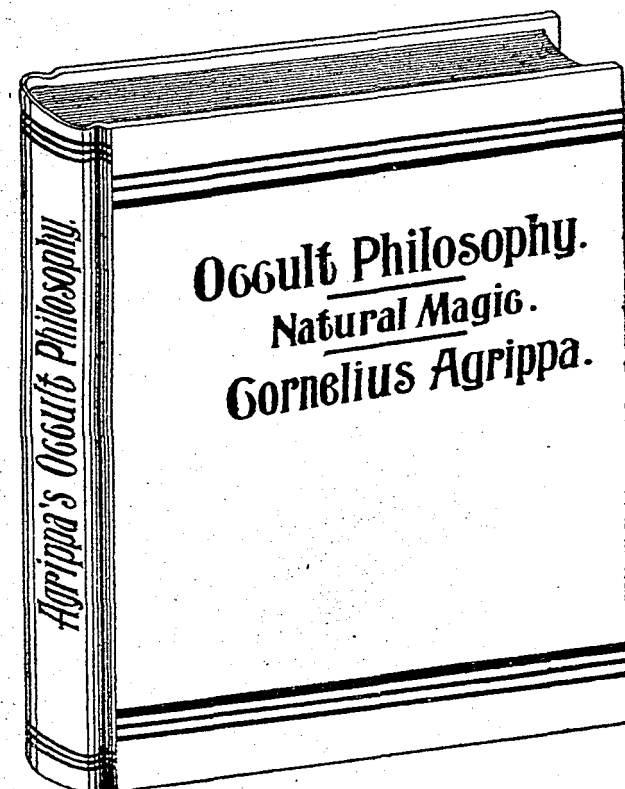
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## Local News Summary.

**Folsom 3044.**—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

**The Ladies' Aid Society** met as usual last Wednesday at headquarters, 1164 O'Farrell St., San Francisco, at 2 p.m. The session was a very interesting one.

The ladies will give Mrs. Gillespie a reception on the eve of her departure to the East in the early Summer.

The time for christening the baby is not yet determined upon, but will be soon. The seance given by Mrs. Cowell for the benefit of the Ladies' Aid on Tuesday was very successful, and she intends to repeat it in about a month.

The next monthly social will be held on Friday, April 25, at headquarters, and a good time is provided for.

**Unity Hall, Oakland.**—There was a large attendance at the Wednesday evening meeting. Mrs. Neilson read articles psychometrically, followed by tests through Mrs. Amanda Smith. Dr. Sol Palinbaum having been entranced, gave a spirit message to Mr. Bernier Sr. concerning his journey to Southern California.

**An Overflowing Audience** listened to Henry Harrison Brown's address upon "Liberty" at Odd Fellows' Building Sunday evening. True liberty was that of mind. It made man superior to conditions; wherever he was he was sure of health, happiness and prosperity.

Next Sunday evening is his monthly illustrated lecture upon "Suggestion."

**A Bouquet** of roses and lilacs was sent to the editor of the PHILOSOPHICAL JOURNAL and his wife by Mrs. Maud L. Von Freitag on her recent visit to San Francisco, which we acknowledge with pleasure. The kind thoughts and remembrances were valued even more than the flowers, much as we loved them. Mrs. Freitag returned to Los Angeles last Saturday so as to officiate for the Harmonical Society on Sunday, of which society she is pastor. She is doing a good work in that city building up the society and giving convincing spirit messages and tests to inquirers after truth, and her services are appreciated by all.

**A Full House** at 605 McAllister St., San Francisco, last Sunday evening greeted Mrs. Sarah Seal, who gave an inspired lecture on "Spiritualism," after which Mme. Young gave psychometric readings and tests, demonstrating spirit-return and power to the audience.

**The Society of Progressive Spiritualists** have given up Occidental Hall and engaged Covenant Hall, in Odd Fellows' Building, Seventh and Market Sts., San Francisco, and last Sunday evening it occupied this hall for the first time. There was a large audience present, and in the absence of the president, Mr. W. T. Jones occupied the chair, and Mrs. Sadie E. Cooke presided at the piano. Mr. John T. Lillie, who has been absent in the southern part of the State during the past year, having returned, was cordially welcomed by his many friends and conducted the musical exercises, rendering two solos with excellent effect, besides leading the congregational singing.

Mrs. R. S. Lillie gave an inspired lecture on "Our Spiritual Ideals," holding that the ideals of mankind formed the index of their lives, and urged all to set their ideals high and do their best to reach them. She then concluded with a very fine improvised poem suited to the occasion.

Covenant Hall is quiet and attractive as well as being beautifully furnished, and the change made by the Progressive Spiritualists' Society is a good one.

**Chas. J. Anderson** lectured on Sunday, April 20, at Woodman Hall, Oakland, Cal., on "The World Beautiful" to a large and intelligent audience, after which he gave psychic demonstrations. Mrs. Amanda Smith also gave messages. This course of lectures are awakening an interest and the audiences are increasing.

**A Strike** of extensive proportions has tied up, for several days during the past week, nearly all the street-car systems of San Francisco, causing great inconvenience to all the inhabitants. At least 200,000 persons have to walk long distances who had made calculations on riding from their residences to their places of business.

**Mrs. Eberhardt's Hall** at 3250 22nd St., San Francisco, was well filled on Sunday evening with those who were anxious to receive messages from their spirit friends and were well rewarded by the guides of this medium, who furnished them with the best proof of spirit return that they could wish.

**Mrs. C. J. Meyer**, at Friendship Hall, 335 McAllister St., San Francisco, read flowers and gave psychometric readings last Sunday evening to the satisfaction of her audience.

**The I. F. T. Bible S. S. and Church** held its annual election on Sunday, April 20, 1902. The following officers were elected: President, F. P. Bowker; Vice-Pres., Mrs. E. H. Vigers; Fin. Sec., Mrs. M. L. Bowker (nee G. uwell); Cor. and Rec. Sec., W. F. Wallace; Treas., B. S. Case; Chaplain, Mrs. E. C. Case. The members of the Board of Directors are: Mrs. Mary Thompson, L. L. Nevins; Mrs. K. L. Nevins. There will be a public installation of the officers on Sunday, April 27, 1902, at 8 p.m., at 909 Market St., San Francisco. Free.

**The Spiritualists' Temple Association** of Oakland, Cal., is creating a deep interest in spiritual matters. Our Sunday afternoon meetings are of vital interest to the public and many people are availing themselves of the privileges to be gained at those meetings.

C. J. Anderson speaks to a full house every Sunday evening. His eloquence and logic is unsurpassed by any person in Oakland. Our monthly entertainment for the benefit of the Temple Building Fund will take place next Sunday at 2:30 and 7:30 p.m. We have secured some of Oakland's finest artists to sing. We have sold a large amount of tickets and everything points favorably for a magnificent Temple in the future.

**Mission Lyceum.**—May Festival entertainment and dance on Saturday evening, May 17, 1902, at Mission Opera Hall (large hall), 2131 Mission St. The Spiritualists and friends are earnestly requested to take an interest in this entertainment, as no pains will be spared to make it an enjoyable one.

W. T. JONES, Conductor.

**The Mediums' Meeting** at Blake Hall, Oakland, on Friday evening, April 20, was largely attended, every seat in the hall being occupied. Messages and psychometric readings were given by Miss Dixon, Mrs. Seip and Miss Sundberg.

**Mrs. Gillingham**, who has been suffering from a severe attack of poison oak, is, we are glad to announce, on the road to health.

**Notice.**—Arthur S. Howe and Mrs. Gilliland-Howe of Boston, Mass., well known test mediums and speakers, are at liberty to serve societies by week or month, or for camp work. Can also furnish vocal and instrumental music. Terms reasonable. Early correspondence desired for dates, etc. Address care of PHILOSOPHICAL JOURNAL.

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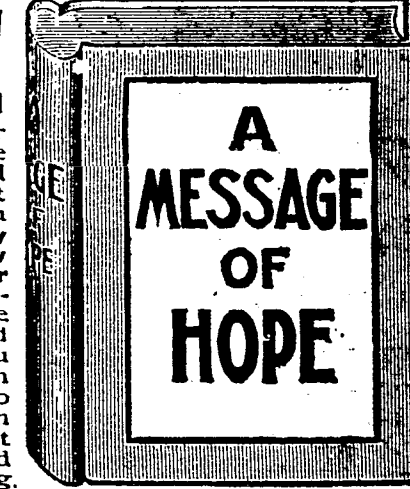
J. M. PEEBLES, M.D., M.A.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture, and is so perfected that any one can take it in their own home without attention from their business. Years ago the Doctor concluded that Nature had wisely provided a cure for all diseased conditions just as she had for all injuries, such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation, he, with his able staff of co-workers, has given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work in harmony with and employ the mighty healing forces of Nature in addition to their mild yet potent medicinal remedies. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles, and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors: "There is no hope for you."

Mrs. J. D. Stevenson of Hillsdale, O., in writing the Doctors after a three months course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke of Kalama, Wash., who was completely cured of catarrh sends a thousand thanks and says: "I am almost the only person around here free of this dreaded disease." Harry McClure of Pittsburg, Pa., corner Fifteenth and Bingham streets, who had been troubled with kidney trouble and rheumatism for years writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis of Methuen, N. C., writes: "I cannot thank you enough for the good you have done me. You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers of 912 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the tortments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

## FREE TO ALL!

It makes no difference how serious your case may be or how long you have been suffering there is positive hope for you in this grand treatment. If you have not read their late book entitled "A Message of Hope" and do not understand their wonderful system of treatment you should write them at once for it. It will give you the key to this GRAND TREATMENT and explains fully how thousands of chronic sufferers are being cured after giving up all hope. If you will write them a plain, truthful letter about our condition they will go over your case carefully and send you free of charge a full diagnosis and their expert opinion of your case and candidly tell you what treatment you should have and the probable length of time it would take to cure you. You cannot afford to miss this opportunity to come into correspondence with these eminent physicians. They can tell you your exact condition and whether or not your case is curable and will give you their services in diagnosing and advising. **ABSOLUTELY WITHOUT COST.** Write them at once for their opinion on your case and their grand book, entitled "A Message of Hope." Address: **DR. PEEBLES INSTITUTE OF HEALTH, Dept. Battle Creek, Mich.**



**The Hermetic Brotherhood.**—At the open meeting held on Thursday evening at 509 Van Ness Ave., W. P. Phelon, M. D., gave a lecture on "The Mystical Relations of Form and Number to the Universe and to Man." The speaker demonstrated that within the circumference of the circle all form exists, and the measurements correspond to the fixed parts of the circle. Superficies and solids all are there. Everything in manifestation or form must be numbered. This physical truth was applied to the spiritual, showing how closely the earth-life and spiritual existence are related. SCRIBE.

**The Spiritualists' Headquarters** on the fifth floor of the Supreme Court Building, 305 Larkin St., San Francisco, is located in room 13. There is a free circulating library of about 500 volumes, and a free reading-room supplied with all the spiritual periodicals published in the English language. This is also the office of the officers of the State Spiritualists' Association. Open day and evening; all are welcome. M. S. NORTON, Pres. W. T. JONES, Sec.

**Oakland.**—Mrs. L. E. Drake lectured for the Union Society at Fraternal Hall, Sunday, April 20, at 3 p.m., from the subject: "Is Man Responsible for his Own Destiny?" Those who failed to attend missed a rare treat. Miss Dixon gave messages in the evening to an audience that filled every seat in the hall. Sunday, April 27, at 3 p.m., Mrs. C. E. C. Norris, an ordained Unitarian minister, will lecture on "Character Analysis" from the name, and give demonstrations or tests. Mrs. Gillingham and Miss Dixon will occupy the platform in the evening.

## Societies and Meetings

### Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the Elevator.

**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

**Mission Lyceum** meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

**The Independent Free Thought Bible Spiritualist Society** meets at 909 Market St., S.F., (front hall), every Sunday, 11 a.m. meeting, free. 2 & 8 p.m., spirit messages by local mediums. 10c.

**Telephone.**—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 3044.

**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.